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EGYPTIAN GRAMMAR

P. LE P. RENOUF.

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EGYPTIAN GRAMMAR.

ARCHAIC CLASSICS.

AN

ELEMENTARY GRAMMAR

OF THE

ANCIENT EGYPTIAN LANGUAGE,

IN THE

HIEROGLYPHIC TYPE.

BY

P. LE PAGE RENOUF.

ONE OF HER MAJESTY'S INSPECTORS OF SCHOOLS.

Multæ terricolis linguæ, cœlestibus una.

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DEDICATION.

TO

SAMUEL BIRCH, Esq., LL.D.,

THE PARENT IN THIS COUNTRY

OF A SOUND SCHOOL OF

EGYPTIAN PHILOLOGY;

BY HIS DEEPLY OBLIGED AND

GRATEFUL FRIEND,

THE AUTHOR.

LONDON. *September*, 1875.

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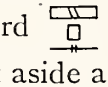
PREFACE.

The Elementary Grammar contained in this volume is available for all hieroglyphic texts written whilst the old Egyptian was still a living language, and the hieroglyphic system of writing continued in its original purity. It is of the utmost importance that the student should begin with these texts, for although the vocabulary and grammar of the later inscriptions resemble those of the better period, as closely as modern Latin does that of the ancient, and although the contents of these inscriptions are often of the highest historical and archæological interest, the hieroglyphic system which they exhibit is extremely corrupt, particularly in the Roman period; it confounds articulations which the ancient Egyptians scrupulously distinguished, signs originally syllabic are used with purely alphabetic values, the ancient values are sometimes ignored and entirely new ones substituted. When the original system is more thoroughly known, the corruptions which it has suffered will be readily learnt.

A complete list of the hieroglyphic characters, together with their values in the "base" as well as in the better periods, forms a book by itself of a certain bulk. Such a book has been separately published by Dr. Brugsch, in a convenient form and at a moderate price. I think it sufficient to refer the student to that publication. A similar list appended to this volume would necessarily be all but identical with it.

The present work is intended to supply a want which in this country is daily felt more and more, and in no spirit of rivalry with the excellent works already published by revered friends and teachers of mine, for whose scientific authority I have the deepest respect, even when I am compelled to depart from it. In the present state of the science, new facts are constantly presenting themselves on a field already too extensive to be mastered by a single enquirer, and it is impossible that the same rays of evidence should fall upon different minds with exactly the same force. I will refer to two instances in point.

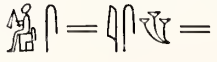
Since the first portion of this Grammar has been in print, a very able young Russian scholar, M. Golenischeff, has discovered evidence which, if confirmed by other evidence, would prove that the pronominal suffixes and were pronounced *tnu*, *snu*. It is no doubt quite as natural that M. Golenischeff should attach the greatest importance to this discovery, as that others should be sceptical, not as to the facts referred to, but as to their real bearing. But this scepticism would soon be dispelled were fresh evidence in the same direction to be discovered.

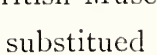
On the other hand, most scholars now read the sign *śep*, or *śeps*, whilst I adhere to the old reading, *ȧs*. There is no doubt whatever that in the *latest* times of hieroglyphic writing, the very ancient word  *śeps* was written . But the evidence which proves this cannot set aside a mass of evidence quite as conclusive of another value of the sign at a more ancient period.

1. We have the following variants of a passage of the Book of the Dead, chapter xv. line 15:

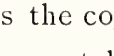
according to some papyri,

according to others;

from which follows the equation  = *ȧs*.

2. Mr. Goodwin having made light of the variant on an ancient monument of the British Museum, Dr. Lauth has quoted a tablet at Vienna in which is substitued for  *às pen* in the same well-known invocation. As quoted by Dr. Lauth, this evidence would alone be perfectly conclusive, for the sign has the well-known syllabic value *às*. I am, however, informed that the sign which really follows on the Vienna tablet is . This diminishes the cogency of the proof; but as there can be no doubt that is an ignorant blunder, there is as little doubt in my own mind that it is a mistake for .

3. The Coptic word corresponding to the hieroglyphic in the sense of "precious" is ⲁⲥⲟⲩ.

Here we have a consilience of evidence which is still further strengthened on examining the rival value *seps*. In the Roman period, stood for *sep*, not *seps*.* The word *sep*, signifying statue, appears to me to be fatal to this reading, for even in the Rosetta inscription the word for statue is . Whence comes the *s*? Dr. Brugsch has explained it as a quasi-reduplication of the *s* at the beginning of *sep*. But, if this be granted, how shall we explain the second in  , which is the commonest form of the word in the earliest monuments? No reduplicated form is susceptible of still further reduplication. The truth is, that whereas the evidence of the Roman period proves to have a syllabic value ending in *p*, the ancient evidence proves it to have a syllabic value ending in *s*. The evidence is true in each case, but only as far as it extends. There was an ancient value *às* and an extremely modern one *sep*, and we have no reason to use the latter except for the monuments of the base period.

I have spoken at length of this example for the purpose of showing that it is not out of ignorance or ill will that a few signs have values assigned to

* This is proved by Dr. Brugsch, *Zeitschrift fur aegyptische Sprache*, 1867, p. 97.

them in this volume which are not yet universally accepted as the true ones. Nor is it upon light grounds that on the general theory of Egyptian Grammar, as well as upon matters of detail, I have sometimes felt compelled to follow my own lights. But in a work of so elementary a character as this, I have abstained from putting forward views peculiar to myself, except when I should otherwise have been compelled to give rules which appear to rest upon insufficient evidence.

This volume will be followed, as soon as health and time permit, by a Chrestomathy of Egyptian Texts, accompanied by a transliteration in Roman Characters, and as literal translations as the diversity between the Egyptian and the English language admit.

EGYPTIAN GRAMMAR.

Hieroglyphic signs are either *phonetic* or *ideographic*. Phonetic signs are either purely *alphabetic* or *syllabic*. The purely *alphabetic* signs are as follow :—

Vowels - *à*, *a*, *ā*, or *i*, or *u*.

Labials - *b*, *p*, *f*.

Liquids - or *m*, or *n*, or *r*.

Palatals - *ḳ*, *k*, *q*.

Gutturals - *ḥ*, *h*, *χ*.

Sibilants - or *s*, *ś* (=English *sh*).

Dentals - *ṯ*, *t*, *θ*, *ṭ*.

It is an important characteristic of the language that the medial letters *b*, *g*, *d*, *z*, are wanting. The Egyptian *b* is a breathing like the modern Greek *β* or our *v*.

There is no distinction between *l* and *r*.

Vowels are very commonly omitted in writing, except at the beginning of a syllable. The omitted vowels are conventionally transcribed by the letter *e*.

All the other Egyptian phonetic signs have *syllabic* values which are resolvable into combinations of the letters of the alphabet just given. Thus is equivalent to *àb*, to *àm*, to *ānχ*. The number of these syllabic signs is large, but each of them is restricted in its use to a limited

number of words, and it is from alphabetically-written variants of these words that the values of the syllabic signs are discovered.

The syllabic signs are very commonly accompanied by one or more of the letters which they represent, *e.g.*, *ȧb*, or *ȧm*, or *ānχ*. In examples like these the alphabetic signs are called *phonetic complements*.

Almost every Egyptian word is followed by an *ideographic* sign, which is either the picture of the object spoken of, or a conventional symbol of the class of notions expressed by the word. The word *ȧḥ*, an ox, for instance, may be written or , the sign being the picture of the animal, and a *hide*, being the recognised symbol of all quadrupeds. These two kinds of ideographic signs, when placed at the end of words are called *determinatives*. Those of the first kind we shall call *ideograms*, those of the second *generic determinatives*.

is the generic determinative of all actions performed by the mouth, such as eating, drinking, speaking;

of words implying motion;

 of words implying strength;

of light and of time and its parts;

of darkness;

 of trees;

 of objects in wood;

 of minerals;

of stone;

of plants;

of countries;

 of towns;

of houses or parts of a house;

of water;

 of negation or privation;

of knowledge or design;

 of evil;

of men;

 of gods.

The number of these determinatives is very considerable.*

An Egyptian word may be expressed by its ideogram alone, which in such

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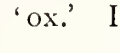
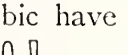
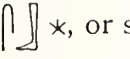
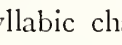
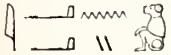
* Lists of these and of the syllabic signs with their values will be found in Bunsen's *Egypt*, 1st vol., E. de Rougé's *Chrestomathie* 1er fascicule, and Brugsch's *Verzeichness der Hieroglyphen*.

a case acquires a phonetic value. Thus the sign by itself may stand for the word *ȧḥ* which signifies 'ox.' It is in this way most probably that all the signs which we call syllabic have come to be used phonetically. Thus the word *sba*, 'a star,' is written , or simply . But in the word *sba* signifying 'a door' and which is often written  ,  ,  or the sign is used as a purely syllabic character of the value *sba*, accompanied by phonetic complements. In the word *ȧb* signifying 'a kid,' is the natural ideogram. But in  *ȧb* signifying 'thirst' the same sign is found merely on account of its syllabic value *ȧb*. Signs used in this way are called *determinatives of sound.*

The following short vocabulary will serve to illustrate the hieroglyphic system of orthography :—

 ȧāāni *ape*

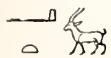
ȧua *ox*

ȧḥ *ox*

beḥes *heifer*

mas *calf*

ba *ram*

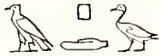
 āt *goat*

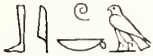
ḳaḥes *oryx*

ḥetrȧ *horse*

máu *cat*

tesem *hound*

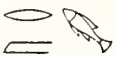
 apṭ *duck*

 bauk *hawk*

neráu *vulture*

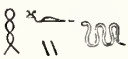
teχi *crane*

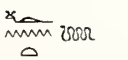
seśh *bird's nest*

 rem *fish*

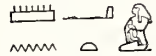
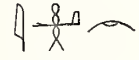
tebat *fish*

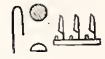
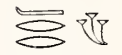
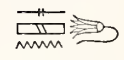
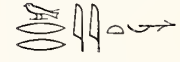
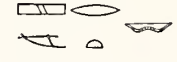
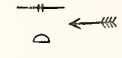
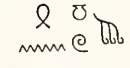
emsuḥ *crocodile*

 ḥfi *snake*

 fent *worm*

t'art *scorpion*

	āf	*bee*
	reθ	*mankind*
	se	*man*
	set	*woman*
	neχen	*babe*
	menāt	*nurse*
	ḥemet	*wife*
	menfat	*soldier*
	suten	*king*
	tut	*statue*
	teχen	*obelisk*
	pet	*heaven*
	rā	*sun*
	āāḥ	*moon*
	sba	*star*
	hru	*day*
	ḳerḥu	*night*
	unnut	*hour*
	renpit	*year*
	trȧ	*season*

	tȧ	*earth*
	mā	*water*
	seχet	*field*
	śen	*tree*
	nehat	*sycamore*
	bener	*palm tree*
	ḥerer	*flower*
	seśen	*lily*
	uȧa	*boat*
	urerit	*chariot*
	śemert	*bow*
	sti	*arrow*
	bent	*harp*
	māχait	*balance*
	ťa	*head*
	ṭehant	*forehead*
	χeft	*face*
	śennu	*hair*
	mesťer	*ear*
	ȧnḥu	*brow*

spet *lip*

fenṭ *nose*

neḫbet *neck*

qāḥu *shoulder*

ḳabu *arm*

ermen *arm*

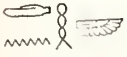
meneṭ *breast*

χat *belly*

reṭ *foot*

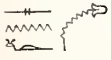
ánem *skin, colour*

ṭeḫer *hide*


ṭenḥ *wing*

āt *limb*

áuf *flesh*


snef *blood*

tá *bread*

árt *milk*

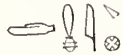
árp *wine*

ḥeqt *beer*

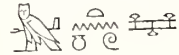
ḥebs *clothes*

pa *house*

áneb *wall*


ṭemá *town, village*

uat *way*


mātennu *road*

áner *stone*

nub *gold*

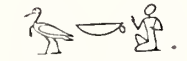
ḥat *silver*

χemt *copper*

χet *fire*

sáti *flame*

neb *lord, master*


bak *servant*

χerui *enemy*

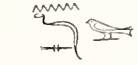
nefer *good*

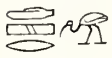
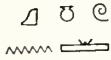
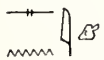
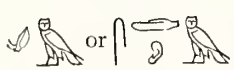
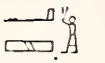
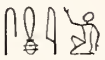
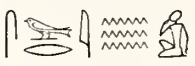
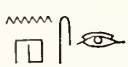
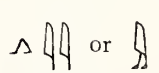
bȧn *bad*

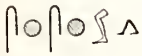
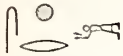
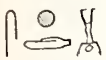
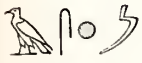
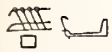
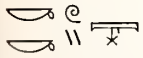
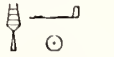
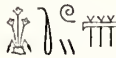
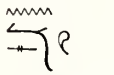
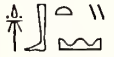
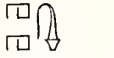
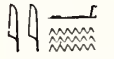
āa *great*

urá *great*

ket *small*


neṫs *inferior*

	neχt	*victory, victorious*
	user	*rich, powerful*
	peḥti	*strength, strong*
	men	*pain, painful*
	mer	*sick, suffering*
	ābś	*white*
	kam	*black*
	ṭeśer	*red*
	qennu	*many*
	neb	*all*
	nehau	*few*
	un	*be*
	χeper	*become*
	ānχ	*live*
	mut	*death, die*
	snà	*breathe*
	maa	*see*
	seṭem	*hear*
	ṫet	*speak*
	ḳre	*be silent*
	āś	*call*
	semà	*till*
	ṭebḥu	*pray*
	ām	*eat*
	surà	*drink*
	tepà	*taste*
	senq	*suck*
	ḥeqr	*hunger*
	áb	*thirst*
	uaua	*think*
	neham	*rejoice*
	rem	*weep*
	kaṭ	*sleep*
	nehes	*awake*
	āḥā	*stand*
	ḥemse	*sit*
	kes	*bend*
	śṫer	*lie*
	i	*go*
	hab	*send*

	sper	*approach*
	ān	*turn*
	seχseχ	*flee*
	χera	*fight*
	seχer	*overthrow*
	seχeṭ	*capsize*
	seḥer	*drive off*
	χeseſ	*repel*
	χatbu	*kill*
	χet	*cut*
	ḥu	*beat*
	hab	*plough*
	asχ	*mow*
	ṭā	*give*
	śep	*receive*
	mer	*love*
	mesṭ	*hate*
	ka	*bull*
	kekui	*darkness*
	ḥaṫ	*light*
	āhā	*duration*
	urśe	*observation*
	ḥeḥ	*time everlasting*
	ṫeṫā	*time everlasting*
	ḥatui	*rain*
	bu	*place*
	χeχ	*throat*
	nes	*tongue*
	suḫt	*egg*
	åbti	*east*
	åmenti	*west*
	qa	*height*
	ṫet	*depth*
	heh	*fire*
	iā	*wash*
	āχen	*close the eye*
	pset	*shine*
	uben	*shine forth, rise*

The letters are read in the order in which they are written. In the lapidary style, however, or in ornamented texts, the order of the signs is sometimes made subordinate to notions of symmetry. Thus is found instead of *ḥetem*, instead of *àpu*, instead of *usexet*, or instead of *sebexet*. The two signs of the letter *i* are very frequently divided from each other by one or more small letters, which take precedence of it in the real orthography; thus for *ki*, for *xepi*. The feminine ending *t*, is often placed before ideograms the top part of which project over the base, as in *netàrit*, a goddess, *māt*, a mother.

The sign in the middle of a word indicates the end of a syllable, as in *qar-natà* (the Aramaic word), *àrun-tà*, the river Orontes. The consonants between which it is placed are often assimilated. Thus the proper name *Karre* is written both *kan-re* and *kare*.

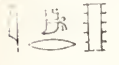
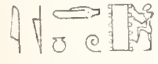
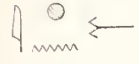
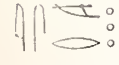
The gemination of letters is not expressed in writing. When the same consonant is repeated the intervention of a vowel must be understood; *e.g.*, *àrere*, grapes, Coptic ϩλολι, *benene*, ϐπωπι, a gem, *ḥrere*, ϩρηρι, a flower.

A short vowel must be understood to precede the single consonant in the words *em*, *en*, *er* (as in the Coptic ⲉⲓ, ⲛ̀, ⲣ̀) and in a few words beginning with the same letters.

Egyptian words often begin with two consonants, which sometimes produces a harsh or disagreeable sound. In cases of this kind it is not unusual to find (as in Hebrew) a second form of the word beginning with a vowel intended to support the first of the two consonants.

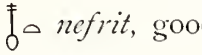
We find among other instances—

àfṭu by the side of fṭu *four*

	áfṭe	by the side of		fṭe	*faint*
	ápten	,, ,,		pten	*this, these*
	áhti	,, ,,		ḥti	*throat*
	áχmiu	,, ,,		χmiu	*ignorant*
	áχtu	,, ,,		χtu	*things*
	ásmu	,, ,,		smu	*name of a metal*
	ásṭeṭ	,, ,,		steṭ	*tremble*
	átfe	,, ,,		tfe	*father*
	átmu	,, ,,		tmu	*name of a god*
	át'rá	,, ,,		t'rá	*wall, fortress, prison*
	ákpi	,, ,,		kpi	*cloud*
	ákre	,, ,,		ḳre	*silent*
	áktenu	,, ,,		kte-nu	*build*
	áqrá	,, ,,		qrá	*bolt*
	áχna	,, ,,		χna	*enclose*
	ásmer	,, ,,		smer	*a mineral*
	aśpa	,, ,,		śpe	*festal garment*

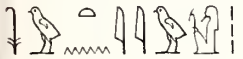
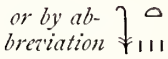
	átmȧ	by the side of		tmȧ	*purse*
	áṭne	,, ,,		ṭne	*listen*
	aṭnet	,, ,,		ṭnet	*cut*
	átru	,, ,,		tru	*season*
	aṫru	,, ,,		truu	*end*

NOUNS AND ADJECTIVES.

There are two genders in Egpytian. Feminine nouns and adjectives usually, but not invariably, end in , as *sent* a sister, *χaret*, a widow,  *nefrit*, good, *āat*, great.

Plural nouns and adjectives usually end in *u* or *iu*, and take the sign or after them as a determinative of plurality.

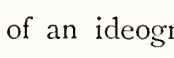
The phonetic ending is often omitted in writing. Thus—

	mesu	*children*	will be found written		
	tâu	*lands*	,,	,,	
	suteniu	*kings*	,,	,,	*or by abbreviation* 
	āaiu	*great*	,,	,,	

The plural of a word may be expressed by its ideogram being thrice repeated; *e.g.* *netàru*, gods. The plural of *set*, a region, may be written or

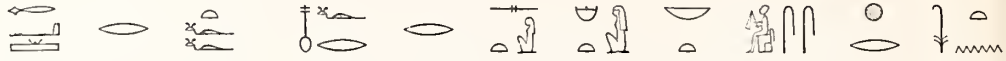
The dual masculine ends in *ui* as *netàrui*, the feminine in as *nehuti*, two sycamores. The ending *ti*, or as it is often written , has even in singular and masculine nouns a dual sense. The dual may also be expressed by the repetition of an ideogram, as *netàrui*, two gods, *tàui*, two lands.

There are no declensions. The relations of case are expressed by particles signifying *of, to, from, by, with, etc.* *Of* is sometimes understood.

All adjectives, except *netàr*, divine, and  *suten*, royal, follow the nouns with which they agree.

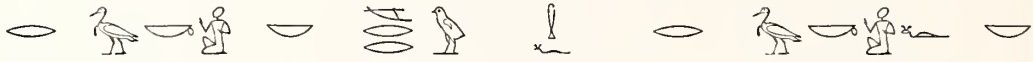
Adjectives have no grammatical forms indicating degrees of comparison.

The particle *er* after adjectives and verbs is susceptible of the meaning 'more than,' as :—



āa er tfe - f nefer er set hemet nebt ases χer suten

Great more than his father. Beautiful more than any woman wife. Esteemed by the king



er bak neb merer - u ḥen - ef er bak - ef neb

more than any servant. Loved me his majesty more than any his servant.

mer - tu - ten - uȧ er netȧru - ten āai - k uru - k er

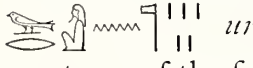
Love ye me more than your gods. Thou art great, thou art mighty, more than

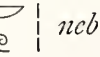
netȧru user ren - ek er netȧru ka - k er pet benen

the gods. Powerful (is) thy name more than the gods. Thou art higher than heaven. Fleet

er ϑesemu χaχ er śui

more than greyhounds, swift more than light.

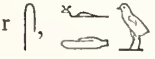
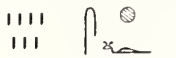
The particle signifying '*of*' when either expressed or understood after an adjective and before a noun, gives a superlative meaning to the former, as in  *urȧ en netȧru V*, 'the greatest of the five gods,' literally 'the great one of the five gods.'

The idea of the highest degree is also expressed (as in Hebrew) by repeating in the plural the noun which has to be qualified, *suten sutenіu* king of kings  *neb nebu*, lord of lords, instead of 'greatest of kings,' 'greatest of lords.'

The word *urȧ* when accompanying an adjective has the sense of 'very,' thus *āa urȧ*, 'very great.' *āa* is used in the same way.

NUMBERS.

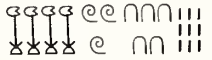
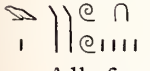
Numbers are almost always expressed by means of ciphers. The following is a table of their phonetic values as far as they are known :—

	uā	*one*
	sen	*two*
	χemet	*three*
	fṭu	*four*
	ṭua	*five*
	suu	*six*
	seχef	*seven*
	χmennu	*eight*
	patu (*later* pset)	*nine*
	meti	*ten*
	t'aut	*twenty*
	sa	*thirty*

Numbers between ten and twenty were read, as afterwards in Coptic, *ten one*, *ten two*, *ten three*, &c.

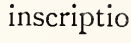
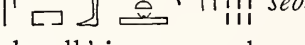
The numbers 50, 60, 70, 80, and 90, closely resembled 5, 6, 7, 8, and 9.

	śaā	*a hundred*
	śetau	*two hundred*
	χemet śaā	*threehundred*
	ftu śaā	*four hundred*
	χa	*a thousand*
	ṭeb	*ten thousand*
	ḥefennu	*a hundred thousand*
	ḥeḥ	*a million*
	śen	*ten million*

The notation of whole numbers is simple enough.  is 4359.  is 120,214.

All fractions except $\frac{2}{3}$, $\frac{2}{4}$ and $\frac{3}{4}$ have unity for numerator. The cipher expressing the denominator is placed under *re*, which signifies 'part;' *e.g.*, $= \frac{1}{4}$, $= \frac{1}{30}$. is the sign for $\frac{2}{3}$; is $\frac{1}{4}$, $= \frac{2}{4}$, and $= \frac{3}{4}$.

ORDINALS

Ordinals are expressed by placing *meḥ* before the cardinal, as in the last line of the Rosetta inscription  *meḥ uā, meḥ sen, meḥ χemt,* 'first second, third.' Another way is by placing the sign , one of the phonetic values of which is *meḥ*, after the cipher representing the cardinal number, *e.g.*, 'second,' 'third.'  *sebeχt meḥt XVI* (Lepsius *Denkmäler* III. 206 *a*) 'the 16th cell' is commonly written in the 145th chapter of the Ritual. or *āpi* signifies 'first,' *nem* 'second.' The latter word is more frequently found as an adverb (iterum) or a verb (iterare).

PRONOUNS.

The demonstrative pronouns are as follow—

	Masculine.	Feminine.	Plural.	
or	pa	ta	na	*the* (*article*)
	pai	tai	nai	*the*
	pui	tui	àpu	*this, these*
or	pfi	tfi		*this*

The masculine *pen* this, these, and the feminine *ten* are of both numbers; *nenu* that, those, and *enen* those, like the articles, precede the noun, all the others follow it.

Another very important demonstrative pronoun, *pu* this, these, the same, very frequently serves, like a "substantive verb," to connect the subject and predicate of a proposition, *e.g.*—

tfe - à pu Seb māt - à pu Nut temà - k pu Beχten

My father, the same (is) Seb; my mother the same (is) Nut. Thy city the same is Bachtan

Seb is my father, Nut is my mother, Bachtan is thy city,

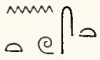
ḥenu - k pu ret - ef

thy slaves the same are its people.

its people are thy slaves.

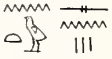
The series of personal pronouns in most common use is as follows :—

Singular.

1st person			nuk	*or*		ánuk	*I*
2nd „	*Masc.*		entuk				*thou*
2nd „	*Fem.*		entut				*thou*
3rd „	*Masc.*		entuf				*he*
3rd „	*Fem.*		entus	*or*		entuset	*she*

Plural.

1st person has not been found in this series.

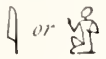
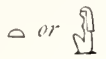
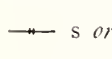
2nd „		entuten	*you*
3rd „		entusen	*they*
	or	entu	

The following are examples of the use of these pronouns :—

entuf	pu	nuk	tes-rer	nuk	pu	entuf	entuk	se - á	meri
he the same is I;			*so also*	*I the same is he;*			*thou (art) my son beloved;*		
I am he			and	he is I;			thou art my beloved son;		

entuten	áχ	entusen	ár	śāt
you are who?		*they*	*do*	*the slaughter.*
who are you?				

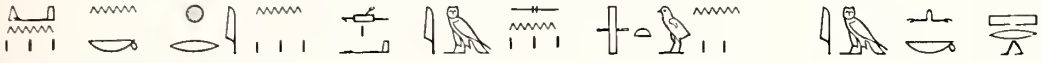
The suffixes representing the different persons are :—

	Singular.		*Plural.*	
1st person		*a*	1st person	*n*
2nd „ *Masc.*		*k*	2nd „	*ten*
2nd „ *Fem.*		*t*	3rd „	*sen*
3rd „ *Masc.*		*f*	3rd „	*set*
3rd „ *Fem.*		*s or set*		*u*
			or	*un*

These suffixes, with one exception, have no independent existence as words; when affixed to nouns they have the force of possessive pronouns, but when affixed to verbs and particles they have the force of personal pronouns; as :—

ptehu - ȧ re - ȧ maa - f tfe-f ābe - f em snef - ten

I open my mouth. He sees his father. He washes in your blood.



ṭā-n nek χerȧ - n uā ȧm - sen ȧmtu-n ȧm - ek pir

We give to thee. By us. One of them. Between them twain. Do not then go out.

These suffixes when affixed to the base *tu* form a series of independent personal pronouns *tua*, I, *tuk*, thou, *tuf*, he; on prefixing *en* to which we obtain another series identical with the first, except as regards the first person. Two other series have been pointed out, one formed by prefixing to *tua*, *tuk*, *tuf*, etc., and the other by prefixing to *entua*, *entuk*, *entuf*. All the persons of these series have not been actually found in the texts, and it may be doubted whether the does not discharge the function of a logical copula in all the instances when it is supposed to form an integral part of a pronoun.

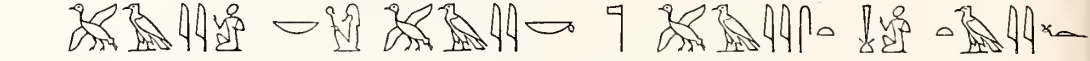
 tu itself is used as an indefinite pronoun like the French *on*.

To the suffixes already mentioned we must add *kuȧ* and *kȧ*, *uȧ* and *u*, for the first person. The first two are only appended to verbs.

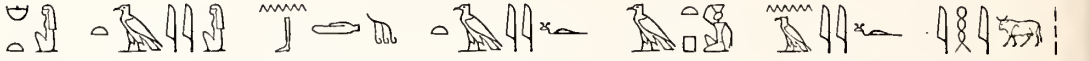
The only suffix which has been found as an independent word is *set*, they, them.

su, he, him ; it is an independent personal pronoun.

The personal suffixes when appended to the demonstrative pronouns *pai*, *pui*, to their feminines *tai*, *tui*, and to the plural *nai*, form series of independent possessive pronouns.



pai-a	neb	pai-k	netȧr	pai-set	sen	tai-f
My	*lord.*	*Thy*	*god.*	*Her*	*brother.*	*His*



ḥemet	tai-a	nebeṭ	tai-f	atep	nai-f	ȧḥȧu
wife.	*My* (a woman's) *hair.*		*His*	*load.*	*His*	*oxen.*

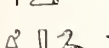
Each of these pronouns is in a two-fold concord. The initial letter *p*, *t* or *n* is determined by the number, and in the singular by the gender of the thing possessed ; the ending depends in like manner upon the possessor.

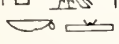
The base *t'es*, self, also takes the personal suffixes, as *t'es-ȧ*, I myself, *t'ese-k*, thou, thyself, etc. Pronouns of this series are often added with a reflexive sense to verbs or nouns, as *χeper t'esef*, self-existent, *re-s t'eses*, her own mouth.

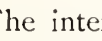
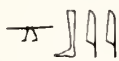
A certain number of nouns, chiefly some denoting parts of the human body, are used pronominally when accompanied by personal suffixes, thus *hrà-à*, my face, *re-à*, my mouth, are sometimes simply equivalent to the pronoun I. *hrà neb*, 'every face,' is used in this way in the sense of 'every one.'

The relative pronouns are *en*, *ent*, *enti*, who, which.

à prefixed to a word has the sense of a relative pronoun.

 or *uba-re* 'whosoever, whatsoever, all,' is a universal relative.

We may class as indefinite pronouns *uā*, 'one,' which is frequently used like the French *un* as an indefinite article, *neb*, every, each, *tennu*, each, , *nehau*, some, few, *ki*, feminine *ket* and *ketta*, other,  *ketu*, other (plural), *sep*, other, *χii*, such, *men*, feminine *ment*, corresponding to the Greek δεῖνα.

The interrogatives are  *àχ*, *mā*, who, what? (all these are found in the positive sense of 'what,' 'how great') *nimā*, who?  or *māsi*, who, what? The demonstrative pronouns *pa* and are also used with an interrogative sense, particularly when followed by the particle *trà* then, which is commonly placed after interrogative pronouns.

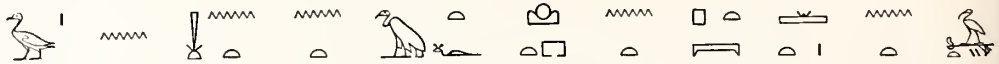
Certain nouns, pronouns, and adjectives are used as prepositions, conjunctions, or adverbs.

PREPOSITIONS.

In dealing with the Egyptian words used as prepositions, it is necessary to observe whether they are intended to point out the direction of a verbal action, or merely to express the relation between two nouns. In the former case they are invariable particles as in other languages. But in the latter they must be considered as relative adjectives or pronouns in concord with the former of the two nouns as an antecedent.

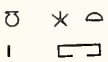
1. *en* when expressing the direction of a verbal action (such as giving or saying) signifies *to*, and remains invariable, as *ťat ȧn Hor en Rā*, 'saith Horus to Ra.'

As an exponent of the relation between two nouns it signifies *of*. In the texts of the best periods *ent* implies a feminine and or *nu* a plural antecedent. Thus—



se en sent ent māt - ef χut ent pet śat ent Ṭahuti
Son of the sister of his mother; Horizon of Heaven; Book of Thoth;

āfnet ent Hathor samt ent Ȧsȧri taui nu nėtaru sbau
wig of Hathor; abode of Osiris; two lands of the gods; gates



nu ṭuat
of nether-heaven.

en is used with antecedents of both genders and numbers, *ent* with feminine nouns of both numbers.

enti, another form of the relative pronoun, is equally used to express the relation of the genitive case.

2. *em*, according to its position in a sentence, signifies *of, from, in, among*. It expresses the relations of the Latin ablative case.

bâuk āa per em suḫt - ef i - nâ em t́ruu

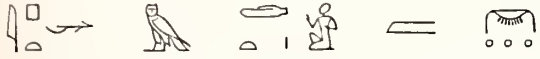
A great hawk coming forth from its egg; I am come from the ends of

tâ bâuk em maḥ ftu ḥer pesṭ - ef seχa em χesbeṭ

the earth; a hawk of cubits four over his back; painted in blue;

ḥems - â em bu neb mer - â mâ - sen em ḥââ em χesef - â

I sit in every place I please; they come in exultation at my approach;



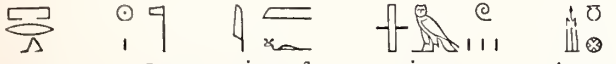
âpt em tot - â em nub

sceptre in my hand of gold.

em is lengthened into or *âm*, whenever it is followed by pronominal suffixes, or has relation to an antecedent.

âu - k âm - â âu - â âm - ek nuk uâ âm - ten

Thou art in me, I am in thee; I (am) one of you;



per rā âm - ef âm - u Annu

comes forth the Sun-god from it. Those who are in Heliopolis.

Among different readings of the 72nd chapter of the Book of the Dead the two following are found :—

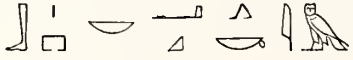
neḥem - ten - uâ mā at em ta pen

Deliver me from the crocodile in this land.

neḥem- ten- uȧ mā at ȧm ta pen

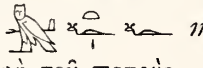
Deliver me from the crocodile which is in this land.

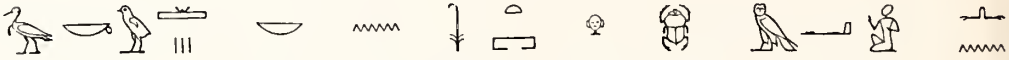
The first of these signifies 'deliver me in this land from the crocodile' the simple being complementary to the verb 'deliver.' In the second instance *ȧm* has for its antecedent the 'crocodile.'

The pronominal suffixes are sometimes omitted, but understood after , as in  *bu neb āq - ek ȧm*, "every place thou enterest into."

pu trȧ maa - nek ȧm

What, pray, didst thou see in (it)?

After verbs of *taking*, *receiving*, *concealing*, *avenging*, and some others, becomes *mā*, in the sense of *from* or *by*.  *mā tfe-f*, in the texts of Canopus and Rosetta, is translated by παρὰ τοῦ πατρὸς. The following are more ancient examples :—

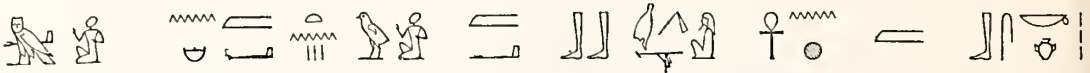


baku neb en suten pa ḥer χeper ma - ȧ ȧn

The works all of the palace were done by me. Not

neḥem-tu api en Ȧsȧri mā - f ȧn neḥem - tu āpi - ȧ

taken away is the head of Osiris from him, not taken away is my head



mā - ȧ neḥem - ten uȧ mā Baba ānχ em besek

from me. Deliver ye me from Baba, who liveth on the entrails of

uru hru pfi en ȧp āa χu se rā mā

great ones on this day of the great judgment. Protecting the son of the Sun from

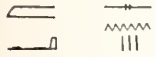
χtu ṭu re en ṭebḥu emsta pes mą Ṭahuti

all things evil. Chapter of praying for a slab and inkstand from Thoth.

The floor of the hall of the Truths refuses to allow the departed to pass over it.

ḥer enti ȧn reχ - ek ren en reṭui - k χent-ek ḥer - ȧ

Because thou knowest not the name of thy feet thou walkest over me



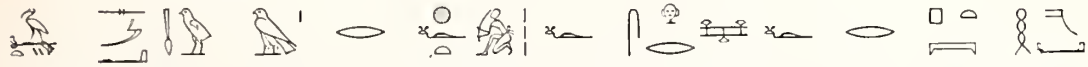
mā sen

with them, i.e., *with which thou walkest over me.*

3. *er* in the Rosetta inscription corresponds to the Greek εἰς and ὅπως. The following examples will shew its use :—

habu ḥen-f er ȧbu er ȧnt mat nuk

Sent me his majesty to Elephantine to fetch granite. I am



Ṭahuti se-māχeru Hor er χeftu - f Seḥar - ef er pet. ḥu

Thoth, who justify Horus against his enemies. He rose up to heaven. Driving

χeriu er re ābet er mer - ef er tem

the cattle to the mouth of the watering place. At his will. For the sake of not

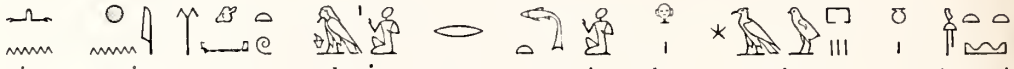
se-āś ťeṭṭu un-nef em netár er ḥeḥ nuk Hor se Áset

multiplying words. He becometh a god for ever. I am Horus the son of Isis,

i - na er maa tfe - á Asâri

I have come to see my father Osiris

After words signifying *removal, taking away, preventing,* and the like, has the sense of *from.*

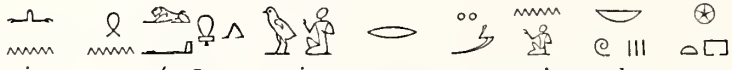


án χnà - tu ba-á er ϒat-á ḥer sbau nu Amenti

Not separated is my soul from my body at the gates of Amenti

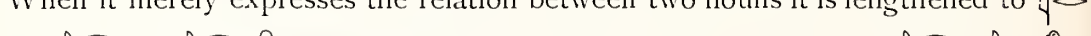
án râu en ba - f er χat - ef

Not removed is his soul from his body.



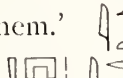
án śenā - uá er maa - ná nebu ṭuat

Not am I shut out from seeing the lords of the nether world.

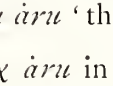
In all these examples helps to complete the construction of a verb. When it merely expresses the relation between two nouns it is lengthened to *àr*, or *àri*, and when the antecedent is plural, to , , *àru* or *àriu.* The construction is exactly the same as for  and .

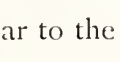
χetem āri ṭet-sen àru ⱺemesu em ṭuat

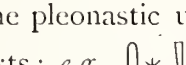
The ring which is on their hand. Those who are in misfortune in the nether world.



, or as it is also written , *àru* may generally be translated by the genitive of a pronoun, *e.g.*, *kà àru* 'their bull,' literally 'the bull which is for them.' *àrti àru*, 'the milk which is to them' or 'their milk.' So *sbau àru* 'the doors for it' or 'its doors,' *χtu àru*, their things. *reχ àru* in the great geographical inscription of Abydos, is used as equivalent to *àpt-set* "their list." This mode of expression is exactly similar to the Hebrew אֲשֶׁר לְ and to the later שׁל.

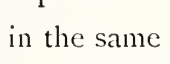




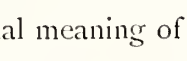


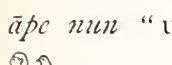
The pleonastic use of the pronominal suffix before *àru* also occurs in the later texts; *e.g.*, *sbau-sen àru* "their doors which are to them," just like the Aramaic ܬܠܡܝܕܝܟ ܕܝܠܟ "thy disciples, who are to thee."

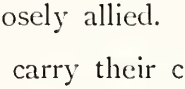
In the later periods *er* became *àu*. Both forms however are constantly found in the same document.

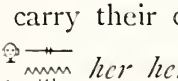


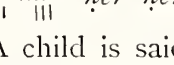
4. The usual meaning of *āpe* used as a preposition is 'upon,' as *āpe nun* "upon the heavenly abyss," and with a plural antecedent or *āpu tà* "those who are upon earth."

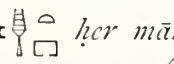


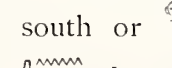




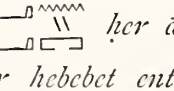


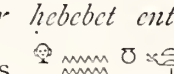


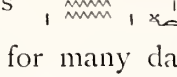


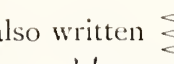


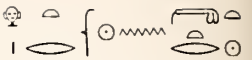
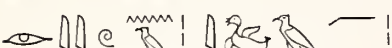
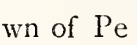
5. The first meaning of or *ḥer* is 'above,' 'upon,' and other meanings are closely allied. A king sits *ḥer nest-ef* upon his throne; parents carry their children *ḥer pesṭ-sen* upon their back; the gods fall *ḥer ḥer-sen* upon their face; men travel *ḥer uat* upon a road. A child is said to be *ḥer mneṭ* upon or *at* the breast; there is a great cat *ḥer pa śet àśṭ* at the alley of Persea trees; men pass *ḥer māḥāt* at or by a tomb. A temple is situated *ḥer res* on the south or *ḥer meḥt* on the north of another edifice. Men watch *ḥer āāni* over a tent. One drinks *ḥer ḥebebet ent àtru*, at or out of the source of the stream; Horus proceeds *ḥer mu nu tfe-f*, from the essence of his father. I pray for many days of life *ḥer hruu-à en ānχ*

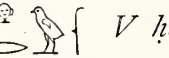
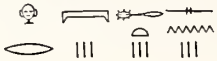


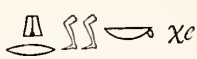
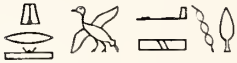
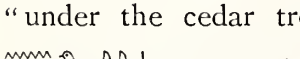
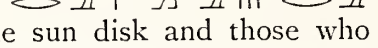


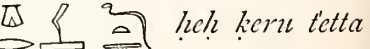
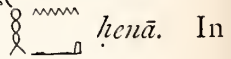
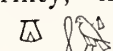




in addition to my days of life. The prince was driving out  *ḥer trà en metret* at the time of noon. The magistrates consult  *ḥer pa enti àriu na àt'aiu*, about that which the thieves had done. I have fought *ḥer-ek* for thee, like the Greek ὑπερ σοῦ. The town of Pe has been given to Horus  *ḥer-es* on account of it.

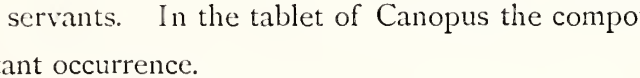
When has an antecedent it is generally accompanied by the determinative . The following are examples of its use with plural antecedents  *V ḥeru renpit*, the five (days) which are over the year, viz., the ἐπαγόμεναι ἡμέραι  *ḥeru χaut-sen* those which are on their bellies.

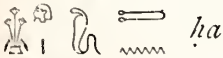
6. *χer*, 'under,' 'with;' the enemies are prostrate  *χer reṭui-k* beneath thy feet; *χer ṭebti-k* under thy sandals; the Osiris eats *χer nehat tui ent Ḥat-ḥor* under that sycamore of Hathor; the young woman in the tale went to walk  *χer pa āś* "under the cedar tree;" the elder brother was standing  *χer paif nui* "with his weapon;" the ambassador of the king of Bachtan comes *χer ànu*, with offerings. A picture on the sarcophagus of Seti I. represents  *χeru χu χeru sbau* "those who are with the sun disk and those who are with the stars." This particle must not be confounded with the following one.

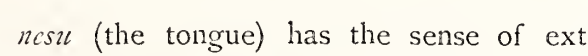
7. *ḳer* or , in consequence of its signification, "taking, having," is sometimes used in the sense of "with," as  *ḥeḥ ḳeru ṭetta* "endless time with eternity," the usual preposition here being  *ḥenā*. In the tablet of Canopus  *ḳer ḥen-f*, "with his majesty," corresponds to the Greek ἐνδημούντων παρὰ τῷ βασιλεῖ.

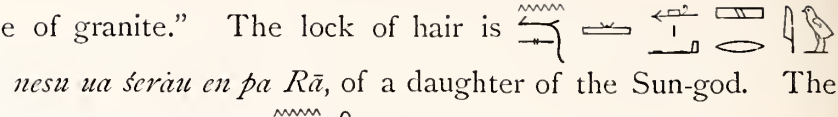
8. *χer* (distinguished no doubt by its vowel sound as well as by its hieroglyphic orthography from) is used before names of persons or the pronouns in the sense of by, near, with, to, as *i-na χer-ten* "I am come to you;" *àmaχu χer netàr āa* "devoted to the great god;" the god spoke to the prince *mà tet àtfe χer se-f* "as speaketh a father to his son." In the tablet of Canopus πρὸς is the corresponding Greek particle.

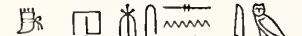
9. or *χenti*, in, among, as *χenti mertu-f* among his servants. In the tablet of Canopus the compound preposition is of constant occurrence.

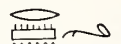
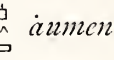
10. *ḥenā*, with. Horus fights *ḥenā Set* "with Set;" the beatified soul is conveyed  *ḥenā suteniu sàtiu* "together with the kings of upper and of lower Egypt." The plural form *ḥenāu* is repeatedly found. In the later inscriptions this preposition is replaced by *ḥā* and *ḥer*.

11. *ḥa* (literally the back part of the head) is used in the senses of 'behind' and 'over.' One of the forty-two judges of the dead is called *ḥer-ef ḥa-f* "his face is behind him." In the inscription of Canopus  *ḥa ārāt ten* "behind this asp" corresponds to the Greek ταύτης ὀπίσω.

12. *nesu* (the tongue) has the sense of extension, stretching out, reaching, and hence (like *pertinere*) of belonging, having relation to. There is a serpent  *nesu meh sa em āu-f* "of thirty cubits in his length." The obelisk is *nesu-tu àner uā em mat*

rut "of one stone of granite." The lock of hair is  *nesu ua śeràu en pa Rā*, of a daughter of the Sun-god. The oxen which they have spoken to thee *nesu-set* "about them."

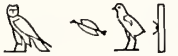
13. *ter* since, as *ter rek Asàri* 'since the time of Osiris.'  *ter ha mes-sen àm-f* "from the day (which) they are born upon it," *ἀφ' ἧς ἀν ἡμέρας γένωνται.*

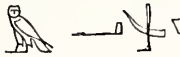
14.  *ermen* (an arm) has the sense of 'reaching,' 'touching,' 'as far as,' 'until;' as *ermen renpit nāt* 'until the year one.' In the later inscriptions  *àumen* is used concurrently with the older form.

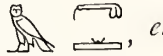
15. *χeft* (a face) is used both alone and when preceded by , and in the sense of 'facing,' 'opposite.'

àn is generally classified as a preposition signifying 'by,' 'from,' 'through.' The right place for speaking of it is in connection with the Egyptian verb.

A great many compound prepositions are formed like *em χeft* through the combination of a simple preposition with another word. The most frequent compound prepositions are as follow :—

 *em àsu*, in return for, because of.

 , or more commonly *em ābau*, against.

, generally written  , *em baḥ*, before.

, , or *em mā*, in the midst of.

em qab, amidst.

em han, above, in addition to.

em hāt, before.

em χemt, in default of, without.

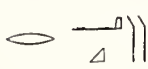
em χennu, within.

em χet, after, with.

or *em sa*, at the back of behind, after.

em ṭer, because of.

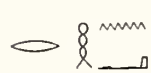
em ṭā, with regard to, according to, with.

 *er āq*, in the middle.

er āut, between.

er mā, by, near, at, with.

er ḥāt, before.

 *er ḥenā*, with.

ḥer àb, in the middle, between.

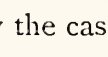
ḥer sa, behind, after.

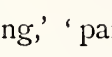
ḥer (*ṭa* ?), at the top of, over.

χer hāt, before.

χer peḥ, behind.

àr-mau, bears the same relation to *ermā*, that *àm*, and *àr*, bear to *em*, and *er*. It signifies "with" in the texts wherein it occurs, and has reference to an antecedent.

The syllable *tu*, generally written or without the vowel, when added to prepositions probably modifies the sense in every instance. This is demonstrably the case as regards  or *ám-tu*, which signifies 'between,' 'in the midst.'

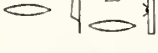
The list of prepositions might be greatly increased were we to include every expression which in our own language is most conveniently translated by a preposition. The notion "except," for instance, is expressed most commonly by *ap ḥer*, sometimes simply by *ap*, a word very similar in its different meanings to the Greek κρίνειν, and notably so in the primitive sense of 'separating,' 'parting.'  *māu*,* "failing," and *χem* "not knowing," are used to express the notion "without."

* Generally read *śu*, though a variant of this word (Sharpe, *Egyptian Inscriptions* II. pl. 41, line 20) in one of the chapters of the Ritual substitutes for its well-known homophene *mā*.

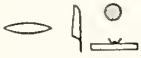
ADVERBS AND CONJUNCTIONS.

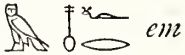
Most of the words which appear on the list of Egyptian Prepositions acquire an adverbial sense, either through the suppression of the noun or pronoun which they govern, or by accompanying a verb instead of a noun. In the latter case the notion is sometimes modified—a preposition of place becoming an adverb of time. *ȧm* for instance signifies 'there' in such a phrase as *ȧst neb ȧm* 'every place there,' that is, 'in it.' *er ma* is 'there' or 'where' according to the context; *em baḥ* *er hāt* 'formerly' *χeft* *em χet* 'when,' *t'er* 'since,' 'whilst,' 'as long as.'

An adverbial sense is given to adjectives by prefixing the preposition *er*, expressive of the highest degree (cf. the Hebrew עַד), as

 *er ȧker* exceedingly.

er ur very much.

 *er ȧχ* to how great an extent.

Other adverbial forms are made by prefixing to words, as  *em nefer* 'fortunately,' 'well,' *em nem* 'twice.'

em is itself used as a relative adverb in the sense of 'as,' 'like,' attached to the predicate of a proposition, in comparisons.

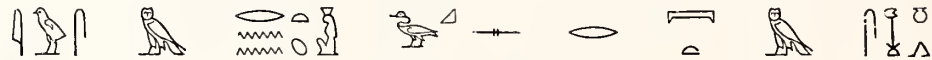
āḥā - nȧ	em	Hor	hemse - nȧ	em	Ptaḥ
I rose up	*like*	*Horus,*	*I sat down*	*like*	*Ptah.*

2. As attached to the object of a verb—

ári-nef χeperu - f em rerá kamu
He made his transformation as a black pig.

3. With verbs signifying 'being' or 'becoming' the sense of 'as' becomes modified into that of identity.

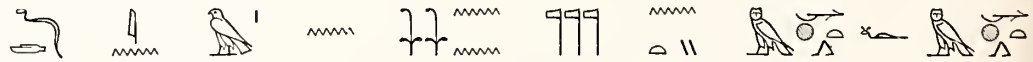
áu - á em śerá án átfe - á em uāu
I was a child, was my father an officer.



áu - s em renent āq - es er pet em seχen
She being a maiden entered into heaven suddenly.

The latter passage corresponds in the tablet of Canopus to the Greek *συνέβη ταύτην παρθένον οὖσαν ἐξαίφνης μετελθεῖν εἰς τὸν ἀέναον κόσμον.*

The prepositional nature of *em*, is more apparent after verbs of becoming:—



ṭeṭ án Hor en enen netáru enti em χet - ef em χet
Said Horus to those gods who (are) with him, "When

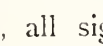
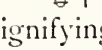
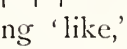
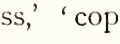
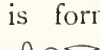
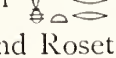
un Hor em neχen - ef χeper χeriu em netáru em
Horus was in his youth, became the cattle of the gods

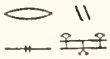
áhu - f em āut - ef em reru - f
his oxen (and) his goats (and) his swine."

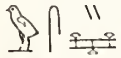
Here *χcper em* is equivalent to the Hebrew לְ הָיָה or the Greek *γίνεσθαι εἴς τι.*

mȧ 'like,' 'as,' is closely akin to *em.* The drunkard is told—

tuk	mȧ	kara	māu	em	netȧr - ef	mā	pa	māu	em	ta
Thou (art) as		*a shrine*	*without*		*its god,*	*as*	*a house*	*without*		*bread.*

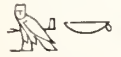
The compounds  *mȧ enen,*  *mȧ kcṭ,*  *mȧ sχeru,* and others, all signifying 'like,' are very frequent. From the derived noun *mȧti,* signifying 'likeness,' 'copy,' the compound  *em mȧti* 'likewise' is formed, as also  *mȧti enen,*  *mȧti-ȧri,* or *mati-ȧru;* the latter forms corresponding in the texts of Canopus and Rosetta to the Greek adverbs *ὡσαύτως* and *ὁμοίως.*

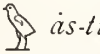
 *resi* = entirely, at all.

 *usi* extremely.

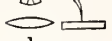
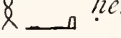
χer but, for.

pa-un because.

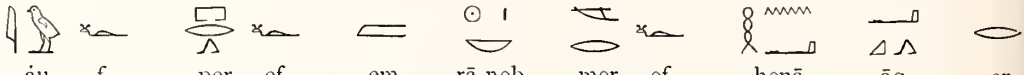
 *māk* verily, for.

ȧs is the most frequent form of a particle, which also appears as , *ȧs-tu,* *ȧs-k,*  *es-k,* *es-t.* One of the most common meanings assigned to it is 'behold,' but like the Greek *τέ* which corresponds to it in the inscription of Canopus, it supplies the force of many other conjunctions. Elsewhere in the inscription just named it corresponds to *καὶ.*

The conjunction "and" is habitually omitted by the Egyptians between nouns and verbs. Instead of saying "in this year and in this month," they said *em renpit ten em ȧāḥ pen* "in this year, in

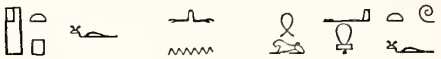
this month." When they thought it necessary to express the conjunction, they used the prepositions  *ḳer* or  *ḥenā* between nouns and the latter preposition between verbs.

Here, however, the prepositional nature of is very evident, for the second verb generally appears without suffixes, the verbal notion being expressed in substantival form. Thus in the Ritual (chapters i. 23 and lxxii. 10) it is said of the departed—



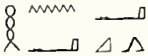
áu - f | per - ef | em | rā neb | mer - ef | ḥenā | āq | er

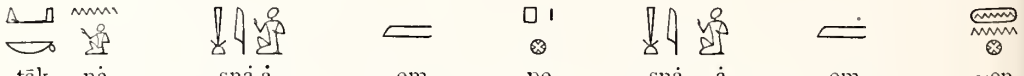
He goes out | *every day* | *he pleases* | *and enters* | *into*



ḥat - ef | án | śenā- tu - f

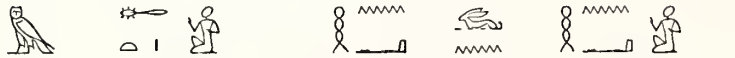
his house | *without* | *his being repulsed.*

 is literally "avec entrée." In another chapter (cxii. 7) Horus says to Ra—



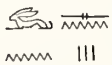
tāk nà | snà-á | em | pe | snà - á | em | χen

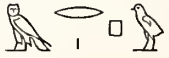
Give me | *my brother* | *from* | *Pe* | *(and) my brother* | *from* | *Chen*

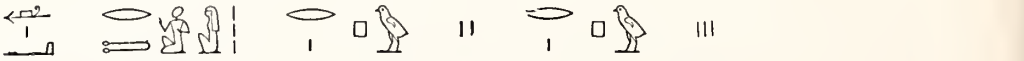


em | χat-á. | ḥenā | un | ḥenā-á . . . . . .

(that they may be) subject to me, | *and* | *may be* | *with me. . . . . .*

The construction would be  *un-sen,* but for the preposition which here governs *un*, as if it were a noun.

'Or' and 'nor' are expressed by *re-pu* and  *em re-pu.*



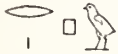
uā | re0 | re - pu | sen | re-pu | χemt

one | *man,* | *or* | *two,* | *or* | *three.*

These words occur in the extradition clause of the Treaty between Rameses II. and the king of Cheta, and have reference to deserters from the land of Egypt. In another paragraph referring to deserters from the land of Cheta the expression is varied as follows :—

au- f em uā áu- f em sen áu- f em χemt
Be it singly, be it by two, be it by three.

In the inscription of Canopus *uit en ȧuer re-pu χemt* 'a tablet of stone or brass' corresponds to στήλην λιθίνην ἢ χαλκῆν.

 has also the sense of 'alioquin,' 'else,' 'otherwise,' *e.g.*,

ámmā - tu petrá pa enti áu - ten er árі
Be it looked to, that which you shall do

en sen re - pu ťeṭ - á semá - u
to them, otherwise I shall tell their story [*to the king, my master*].

re-pu is a compound expression. *re* signifies 'part,' 'division,' hence when two or more notions excluding each other are spoken of *re pu* signifies 'there is the alternative.'* This may be placed either between or after two words or phrases opposed to each other, and it is sometimes omitted altogether.

The relative pronoun in many languages (compare אֲשֶׁר, ὅτι, *quod, che, que, dass, that,* etc.) easily becomes a conjunction. This is the case in Egyptian as regards the relative *en.*

* 'Or' is only a derived meaning in the Hebrew אוֹ, a construct noun, signifying 'will,' 'choice,' and in the Latin *vel*, an old imperative of *volo.*

ṫet - tu - nȧ en χaā - k nāu*

I have been told *that* *thou art forsaking letters.*

In the following example *en*, has the sense of 'quia,' 'because,' 'as.'

en merer-uȧ ḥen-ef er bak - ef neb en ari-tu

As loved me *his majesty* *above* *his servant* *every,* *as* *was done*

ḥeseset - ef rā neb en un-ȧ ȧmχu em ȧb-ef ȧqer - kȧ χer ḥen-ef

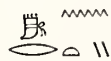
his behest *day every,* *as* *I was* *devoted* *according to his heart I threw* *before his majesty.*

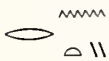
that is, "As his majesty loved me more than any of his servants, as his behests were accomplished every day, and as I was entirely devoted to his will, I grew in influence and power before him."

enti (like the Hebrew אֲשֶׁר and the relative pronoun in European languages) gives rise to various important conjunctions by its combination with prepositions and other words, as—

mȧ enti, so that, so as.

ḥer enti, διότι, par ce que, because.

 *ṫer enti*, since that.

 *er enti*, for that.

The last of these occurs very frequently in the inscription of Canopus, and there generally corresponds to the Greek ἐπειδὴ, ἐπεὶ, διότι, ὅπως and ὥστε.

* This form of expression frequently occurs in the letters of the first Sallier papyrus. In other copies of these letters the is omitted, but without a change of meaning; the second verb being immediately subordinated to the first, as in English, "I hear you have given up literature," or in Hebrew, see Ps. ix, 21, and xlix, 11.

At the head of a narrative it is used like the Greek ὅτι in quoting another person's words, *e.g.*,

t'eṭ - ef	er enti	àri - nà	χeperu - à	em	temà	en-śem
He says		*" I made my transformations*		*in*	*the town of*	*Eilethyia,"* &c.*

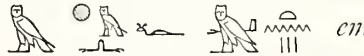
The construction here is like that in Apoc. iii, 17, λέγεις ὅτι πλούσιός εἰμι καὶ πεπλούτηκα, Thou sayest, " I am rich," &c.†

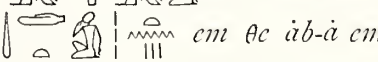
This conjunction is sometimes found at the beginning of letters. But this is only the case in those copies of letters which suppress the preliminary formula, such as " The chief librarian Amen-em-An, of the royal white house, says to the scribe Pentàur "——. The regular place of is after one of the *verba dicendi.*

er t'eṭ, 'to say,' is used constantly in the sense of 'that.'

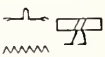
The negative particles are *em*, *bu*, or *ben*, *tem*, and *àn.*

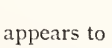
em, is essentially prohibitive, and in its simple form is only placed before verbs in the third person. These verbs are generally (not to say invariably) to be understood in a passive sense; *e.g.*, *em χem-ef mā-ten*, 'let him not be mistaken by you.' *em àm-ef*, 'let him not be devoured.' *em θe àb-à em t'eṭtu-ten*, 'let not my heart be carried off by your words.'





Before the pronominal suffixes of the second person the anlaut of the particle is phonetically strengthened, and the determinative sign of negation is added; *em*, becomes *àm.*

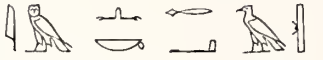




* This reading is derived from the apparent phonetic variants (*Denkm.* III, 48) = (*Denkm.* II, 145) = (*ib.*, III, 360). But the first of these may be a 'various reading,' and the later form (*Mariette*, Abydos I, 46) appears to be identical with *ḥeben-nu.* On the other hand the sign is often wanting, as in the example given in the text, which appears quite inconsistent with the reading *ḥebennu.*

† So in Sanskrit: *Vadanti* yad *asmâkaṁ râjâ kim kariśyati*, they say, " What will the king do to us?"

Thus *em āa ȧb ck*, 'non magnificetur cor tuum.'

But  *ȧm-ck āa ȧb-ck*, 'ne magnificaveris cor tuum.'

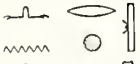
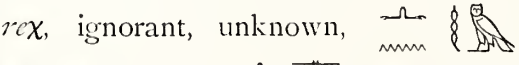
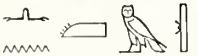
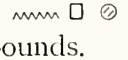
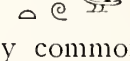
ȧm - ek ťet ren pui en netar āa

Do not thou utter that name of the great god.

ȧm - ten seχeper ȧb - ten em ťeṭtu neb ṭu er - ȧ

Do not ye form your heart by the words all evil against me, that is—

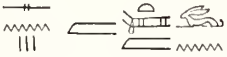
'*Do not form your judgment in accordance with all the malignant accusations urged against me.*'

With reference to the other negative particles, it is important to observe (1), whether the negation affects a single idea or extends to the relation of the predicate to a subject; (2), whether the phrase in which the negation affects the copula is independent or subordinate. The negation of a single notion is expressed by *ȧn*, the first meaning of which is privation. It forms what may be considered real compounds, exactly like the Greek *ȧ* privative, *e.g.*,  *ȧn reχ*, ignorant, unknown,  *ȧn neťem*, unpleasant  *ȧn kam* infinite,  *ȧn-sep*, never.  *ȧn-tu*, or *ȧn-ti*, also forms compounds. These have very commonly a pronominal ending and a passive signification, *e.g.* *ȧn-ti χesef-ef*, irresistible. Such compounds, in which the transformation of an idea into the opposite idea is complete, may be either subjects or predicates of absolute assertions.

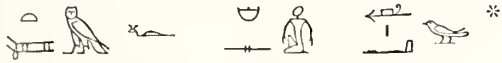
The particle *tem*, does not form real compounds with words, nor is it ever found as the negation of the copula of a proposition. The

word with which it enters into combination is always dependent upon some other word. Thus—

re en tem mut em nem em χerti netar
Chapter of not dying a second time in Hades.

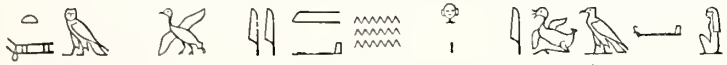
Rameses the Great crushes foreign kings  *àri sen em tem un*, 'making them so as not to be.'

The god Chnum makes a wife for the younger brother of the tale



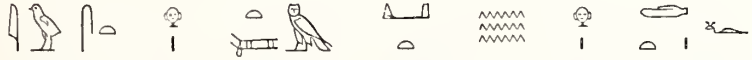
tem ef ḥemse uā
that he may not remain alone.

The youth tells his wife not to go out during his absence.



tem pa iuma · her âṯa - t
lest the flood seize upon thee.

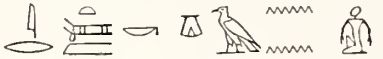
In sentences which we translate by a direct negative, as "she did not pour water," the verb to which is attached is grammatically subordinate to an auxiliary; *e.g.*,

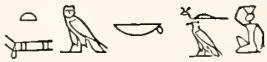
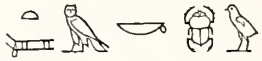
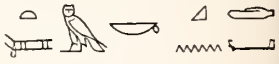


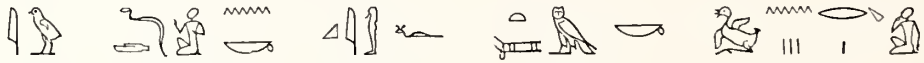
au - set ḥer tem tā-tu mā her ṭet - ef
literally, *she was at not putting water upon his hand.*

àu-à ḥer tem seṭem - nef
I was at not listening to him. i.e., *I did not listen to him.*

* The reading of the D'Orbiney Papyrus, plate 9, line 6, is *tem-ek*, 'that thou mayest not,' a manifest slip of the scribe.

This particle is also used in the antecedents of hypothetical sentences, as,  *ȧr tem-ek ḳanen*, 'if thou dost not faint,' *ȧr netȧr neb tem-ef i em-sa Asȧri*, "if there be any god who doth not come after Osiris."

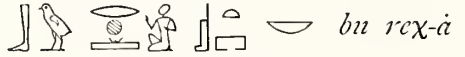
also appears to be used in interrogative sentences when a negative answer is required; thus, "Do you carry,  *tem-ek fa* (*μὴ φέρεις*), the inkstand which distinguishes you from the rower?" &c. "Are you,  *tem-ek χepern*, under many masters, many superiors?" The answer in both instances is, "Far from it."  *tem-ek ḳenṭ*, 'you are not angry?'



ȧu	ṭeṭ-ȧ-nek	qȧ - f	tem-ek	ṭanre
I have described to you		*his picture,*	*you do not*	*say no* [*do you?*]

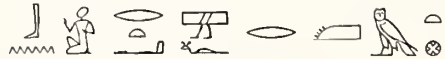
bu, and *ben*, are forms of the particle which in ordinary cases is used, like the Greek *οὐ*, when the negation of the copula is absolute. I do not know any instance in which the particle affects the copula of a subordinate clause, or is attached to a verb which may not be translated in the indicative mood.

The following are examples of its use:—

 *bu reχ-ȧ ȧst neb*, 'I know not any place.'

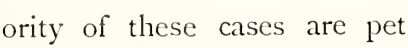
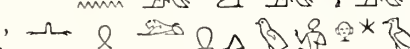
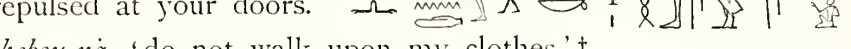
bu ȧri paiȧ reṭ-ti peḥ-u, 'my feet did not reach them.'

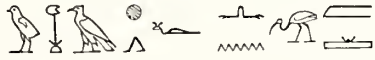
ben ȧu-f er tesu, 'he will not rise.'

 *ben-ȧ ertā śem-ef er Kamit*, 'I shall not allow his return to Egypt.'

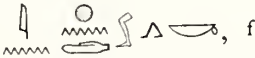
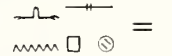
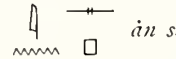
In interrogative sentences is used (like *οὐ*) when an affirmative answer is expected, and is often therefore to be taken as implying a strong affirmation. *bu śem-ek er ta en χet-ta*, 'Goest thou not to the land of Cheta?'

àn, corresponds in most of the instances where it occurs to the Greek *μή*.

(*a*) The majority of these cases are petitions or wishes that something may not take place, as  *àn mut-à em nem** 'let me not die a second time.'  *àn śenā-uà her sban-ten*, 'let me not be repulsed at your doors.'  *àn*† *χent-ek ḥer ḥebsu-nà*, 'do not walk upon my clothes.'‡

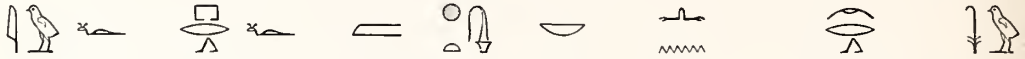
(*b*) In a large number of instances is attached to a verb in a subordinate clause. The elder brother in the tale was three years searching without finding,  *uχaχ-ef àn ḳem-ef*, *ζητῶν καὶ μὴ*

* M. Deveria's doubts about the value *nem* of the sign in the words signifying "iterare" are quite untenable. The orthography *Denkm.* III, plate 18, is decisive. *nem*, turn back, is but another form of the notion 'repetere.'

† The variant of this in the Butler Papyrus is  , from whence it follows that = *àn*. There are other variants showing that  =  *àn sep*, whilst the monuments and MSS. in countless instances give the equivalent of with *en*, and of with *en às*. But in the base periods the is very commonly reduplicated (very much like ⲛⲛ in Bashmaric and Sahidic, *see* Schwartze, *Koptische Grammatik*, p. 300), and it is chiefly on the authority of variants of these times that some very eminent scholars persist in reading *nen*. Another very important testimony to the value of is found in the Coptic prefix ⲁⲛⲧ, which is derived from *àn-ti*, just as ⲉⲧ is derived from *enti*. Already in the tomb of Seti I we find the variants = *àat*, the *n* being dropped by assimilation with the *t*.

‡ Lit. 'the clothes to me,' a periphasis of the possessive pronoun found in the most ancient periods.

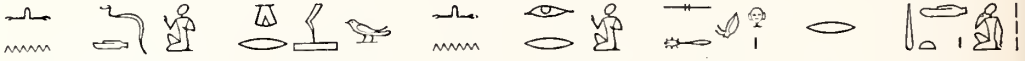
εὑρίσκων. The kings are described in their triumphal inscriptions as destroying their enemies 'without their being able to escape,' *àn nuha-sen.* If a chapter of the Ritual be recited over the departed—



àu - f	per - ef	em	χet	neb	àn	spru	su	
he	*comes forth*	*from*	*every*	*fire*	*without*	*there approaching*	*him*	

χtu	neb	bàn
any	*things*	*evil.*

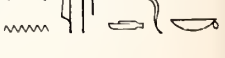
(*c*) As a negation of the copula of an independent sentence, is chiefly used (at least in texts of the best periods) in solemn declarations, rather than in ordinary narrative.



àn	ṯet - à	ḳer	àn	àri - à	seχa	er	ṯeṭtu	
I do	*not speak*	*falsehood.*	*I do*	*not make*	*myself deaf*	*to*	*the words*	

māt	àn	śeb-à	àpt	ḥer	semà - s
of truth.	*I do*	*not alter*	*a story*	*in*	*the telling of it.*

The so called Negative Confession in the 125th chapter of the Ritual may be considered the type of such declarations, which are very common in funereal texts. The declarations of sovereigns, *e.g.*, that of Thothmes III, relative to the veracity of his annals, follow the same rule.

'Unless' is expressed by the compound *àn às*, or as it is written in many MSS., *en às;* "I will not allow thee to pass,"  *àn às ṯeṭ-nek ren-à*, unless thou tellest my name."

àn, prefixed to the auxiliary verb *àu*, has the sense of an interrogative particle.

ȧn ȧu iu - k er θe hāti pen en ānχiu.

Art thou come to seize this soul of the living?

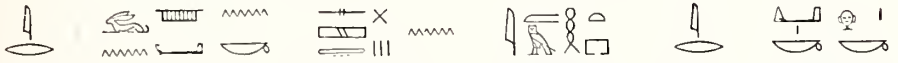
an ȧu āq - ek ȧn ȧu - ten reχ - ten

Art thou entering? *Are you aware?*

ȧr is used as a conditional or hypothetical particle.*

ȧr reχ śāt ten ȧr surȧ - k henā teχu

If be known book this. If thou drinkest with a toper.

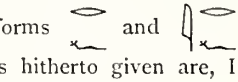


ȧr un - nek seśetau en Ammaḥet ȧr ṭā-k ḥer-ek

Since thou hast opened the secrets of the Ammahet. Wouldst thou turn thy face?

ȧr unen enen, As these things were being done.

ka, Oh, then! partakes of the nature of an interjection as well as of an adverb. It is commonly found in the apodosis of hypothetical or conditional sentences, or at least in an equivalent position. "Oh, Ra," says the departed in the Ritual.†

* This particle has long been identified with a supposed auxiliary verb . It is much more probably identical with the augmented form of the preposition . In almost every instance it may be translated like the Greek ἐπὶ (with a causal meaning) followed by a genitive case, "In the case of this book being known, of thy drinking with a toper," &c. I do not positively deny the existence of a verb , but the evidence for it is as yet insufficient. There are also very important forms and  on which it is not premature to speak in the present work. The explanations hitherto given are, I believe, altogether untenable.

† Chapter ci, where several other examples of this particle may be found.

ȧr sua - k ḥer entiu amu em seχeṭ ka

Since thou hast crossed through the reprobate beings with heads reversed, oh then

sāḥā - k - uȧ ḥer reṭ-ti-ȧ

raise me up upon my feet!

Of another mysterious being it is said in the Magical Harris Papyrus*:—

ȧr ṭmu - re ren - ef ḥer spet ȧtru ka

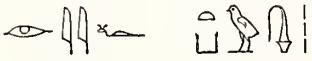
If be uttered his name on the bank of the river, oh then

āχmu - f

it quencheth!

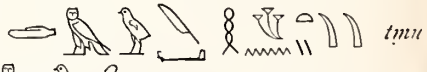
ȧr ṭmu - re ren - ef em ta ka

If be uttered his name on land, oh then



ȧri - f teku

it maketh sparks!

* Pl. vii, 1. The preposition accidentally omitted in the MS. is here supplied. I do not agree with the learned editor and translator of this document in identifying with the Coptic ⲧⲱⲗⲉ ⲉⲣⲱ *silentium imponere*. This is derived from ⲧⲱⲗⲉ *obturare, claudere*. The kindred words in old Egyptian are written with the signs *ṭemȧ*. *ṭmu* signifies 'sharpen,' not 'cut' or 'thrust' (see D'Orbiney Papyrus, V, 5), and the notion of *ṭmu re* is ὀξύστομος, ὀξυλάλος, just as  *ṭmu ḥenti* (Pap. Magique, II, 8) is 'sharp-horned.' The verb *ṭmu* by itself is used in the sense of 'uttering sharply,' as in Pap. Sallier, IV, 23, 1. To be 'silent' is *tem-re*.

 ān, 'turn back,' is used adverbially in the sense of 'again, once more.' The younger brother in the tale, after mentioning certain conditions which are to be observed by his senior, adds *ka ānχ-à ān*, Oh then, I shall live again!

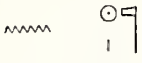
The accumulation of several particles at the beginning of a sentence is no unusual phenomenon in the Egyptian language. The tale of the Two Brothers frequently begins a sentence with—

χer	ar	em χet	ta	ḥaṭ	en	hru	χeperu
But		*when*		*the dawn*	*of*	*day*	*was [come]*.

INTERJECTIONS.

The usual interjections are *à* and *hai*, the various determinatives of which are frequently omitted. The latter is very frequently used in funeral texts in addressing the departed. is often represented by the ideograph as in the 126th chapter of the Ritual.

a	pa	ftu	āāniu	àpu	ḥemsu	em	hāt	uà
Oh	*ye*	*four*	*apes,*	*those*	*sitting*	*at the head of the back*		

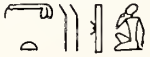


en	Rā

of the sun god.

Even without the interjection the demonstrative pronoun *pa* has in invocations like this a sort of vocative force.

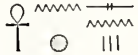
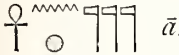
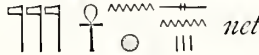
à admits of pronominal suffixes in *à-nen*, literally *Oh to us!* but used very like our interjectional *come!*

hana, *ḥa*, and  *muti*, are also found in the sense of Oh! come!

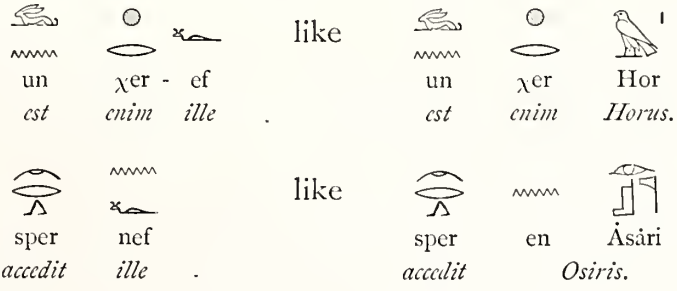
Other interjectional expressions will be noticed in the section treating of the verb.

VERBS.

The Egyptian verb expresses being or action without any reference to time or to the conception of the speaker. It has no tenses, moods, voices, or conjugations. Even the personal endings, so indispensable to the Indo-European and even to the Semitic verbs, are foreign to it. The pronominal suffixes, indeed, when appended to the verb have the appearance of personal endings. They differ from these, however, in some essential respects.

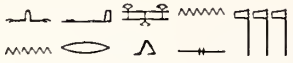
1. The suffixes stand for pronouns, and as such take the place of the subject when the latter is not expressed. When the subject is expressed the suffix may be omitted. We say  *ānχ-sen* they live, but  *ānχ netàru* the gods live.  *netàru ānχ-sen* would signify 'the gods, they live.' In this construction the noun is not the grammatical subject of the verb, but what grammarians call the "nominative absolute."

2. The suffixes are not necessarily appended to the verb itself, but may, like nouns, be united to it or separated from it by particles; *e.g.*,

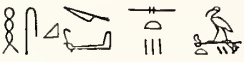


3. The suffixes appended to the verbs, either directly or with the inter-

vention of particles, may represent the object as well as the subject of a verb. Thus—

 *ȧn ār-ṇes netȧrn*, non accedunt ad eam dii.

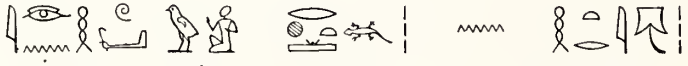
mās-sen netȧr pfi ȧs, superat eos deus ille venerabilis.

 *ḥeseq-set Ṭahuti*, occidit eos Thoth.

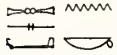
ȧn	ertā - nȧ	re - ȧ	er	ṯeṯet	reṭ-ui-ȧ	er	śem
Dantur mihi	*os meum*	*ad*	*loquendum*	(*et*)	*pedes mei*	*ad*	*ambulandum.*

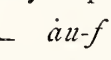
tes - nek	tfe - k	Tmu	maḥu	pfi	nefer
Nectit tibi	*pater tuus*	*Tum*	*coronam*	*hane*	*nobilem*

en māχeru
justificationis.

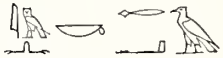
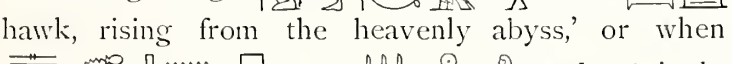
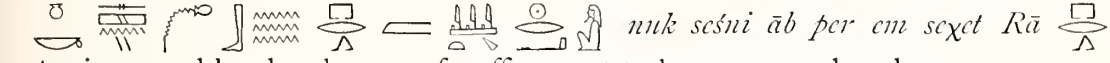


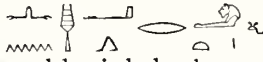
ȧnḥu - uȧ	reχt	en	hetrȧu
Circumdabat me	*multitudo*		*curruum.*

 *tes-nek* by itself might signify "thou hast woven" just as well as "weaves for thee."

It may be added that the presence of a suffix determines the person spoken about, but does not necessarily imply a personal verb. It is consistent with a participial sense. *ȧu-f*  *ȧu-s*, like the Coptic ⲉϥ, ⲉⲥ, signify 'he being,' 'she being,' as well as 'he is,' 'she is.'

The true sense has in every case to be gathered from the context or the syntax of the sentence. The same laws of human thought regulate all languages, and Egyptian sentences are in general very short and easy of analysis.

One of the chief differences between the Egyptian language, on the one hand, and the Indo-European and Semitic, on the other, is that the distinction between roots, stems, and words can hardly be said to exist at all in the latter. The bare root, which in the other families of languages lies, as it were, below the surface, and is only revealed by its developments to scientific enquiry, is almost invariably identical in Egyptian with the word in actual use. From one Indo-European or Semitic root, which is itself no part of speech and has but an abstract existence, verbs, nouns, adjectives, adverbs, and other parts of speech are derived. The actual Egyptian word taken by itself is no part of speech, but within the limits of the notion which it represents is potentially noun, verb, adjective, adverb, &c. Thus *āa* is commonly an adjective in the sense of 'great,' but it often signifies 'a great one,' magnas. It is an adverb when it qualifies an adjective, and it is a verb in the sentence  *ȧm-ck āa ȧb-ck* 'do not magnify thy heart.' The notion expressed by an Egyptian word is only determined as that of a verb in the strict sense (*verbum finitum*) by the presence of a subject. When no subject (noun or pronoun) is expressed we may indeed have a 'verbum infinitum,' but this is grammatically either a noun or an adjective (participle). In the invocation of the Ritual beginning  *ȧ bȧnk per em nun* 'O hawk, rising from the heavenly abyss,' or when the deceased says  *nnk sesni āb per em sexet Rā* *per* is proved by the absence of suffixes not to be a personal verb.

What is said at Karnak of a victorious king  *ȧn āḥā cr-ḥāt-cf* '(There is) no standing before him,' would rightly be rendered in Latin by the impersonal gerundive construction.

The verb is connected with its subject either immediately or through the intervention of the particle *cn*, or its augmented form *ȧn*, as

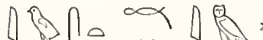
ṭeṭ-à, *ṭeṭ en Rā*, *ṭeṭ àn Rā*. In Egyptian as in other languages a whole sentence may be the subject of a verb, and one or more verbs may be grammatically subordinated to another.

The three different forms just mentioned are wholly irrespective of time and mood. The chief perceptible difference between them is that always immediately follows the verb, whilst as invariably precedes the subject or agent, however distant the latter may be from the verb.

The Egyptian verb is often accompanied by an auxiliary verb, and is grammatically subordinate to it.

The chief auxiliary verbs are *àu* be, *un* be, *àri* do, *āḥā* stand, *ṭā* *ertā* give, make. These words, together with the demonstrative pronoun *pu* and the prepositions *ḥer* and *er*, play a great part in the construction of Egyptian sentences. The combinations formed by these auxiliary words with the principal verbal notion will be best understood from the following examples:—

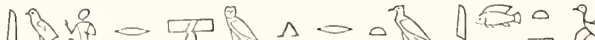
àu-f per, he goes out.

 *àu-set meḥ àm-ef*, she seizes upon him.

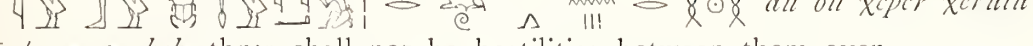
àn àu-à āḥā, I will not stay.

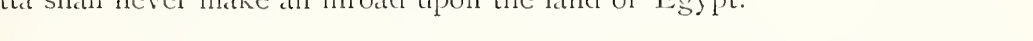
àu-f ḥer ḳem taif ḥemet, he found his wife.

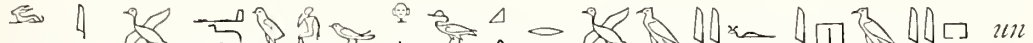
àu-f ḥer uaḥ taif atep er pa āuṭen, he set down his load upon the ground.

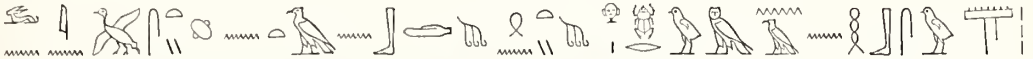
 *àu-à er śem er ta àut pa āś*, I shall go to the mountain of the cedar.

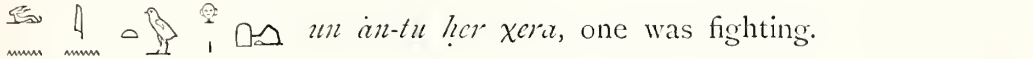
 àu bu χeper χeruiu er āuṭ sen er ḥeḥ, there shall not be hostilities between them ever.

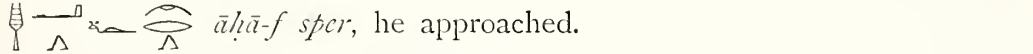
 *àu bu àri pa urà āa en χeta teh er pa ta en kamit er ḥeḥ*, the great king of Chetta shall never make an inroad upon the land of Egypt.

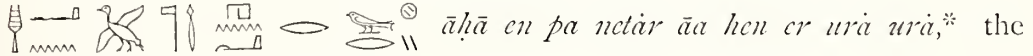
 *un en ba-f ānχ er ḥeḥ*, his soul liveth for ever.

 *un àn pa āt'eṭu ḥer āq er paif àhai*, the youth entered into his stable.

 *un àn pa sti en ta nebṭ śenti ḥer χeperu em na en ḥebsu*, the smell of the lock of hair grew into the clothes.

 *un àn-tu ḥer χera*, one was fighting.

 *āḥā-f sper*, he approached.

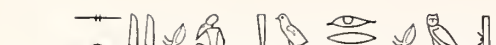
 *āḥā en pa netàr āa hen er urà urà*,* the great god assented very strongly.

āḥā en pa urà en Beχten st'er ḥer sam-ef, the king of Bachtan was lying on his couch.†

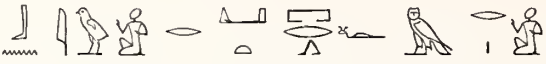
āḥā en tu er t'eṭ en ḥen-ef, one came to tell his majesty.

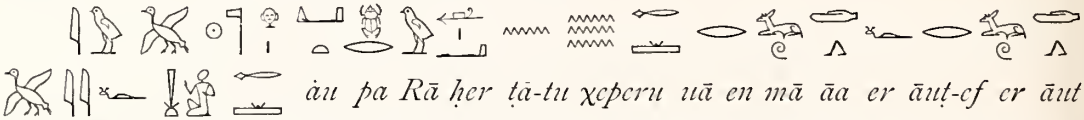
* The sign ⊗, phonetically read *sep sen*, signifies 'twice,' and indicates that the word after which it is placed is to be repeated.

† Literally 'stood lying;' in Spanish 'estaba el rey durmiendo en su lecho.' Even the French "était couché" comes to the same thing, 'étant' and 'étais' representing the Latin 'stans' and 'stabam.'

 *seχis bu àri·f seṭem*, the deaf man, he doth not hear.

ṭā as an auxiliary gives a causative sense to the verb which it precedes.

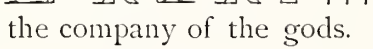
 *ben àu-à er tā-tu per-ef em re-à*, I will not let it come forth from my mouth.

 *àu pa Rā ḥer ṭā-tu χcperu uā en mā āa er āuṭ-cf er āut paif sen āa*, the sun-god made to exist a large stream between him and his elder brother.*

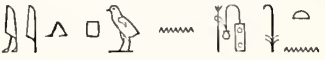
The younger brother follows his cattle *er ṭā-tu sťer em paisen àhai*, to make them lie down in their stable.

àu-f ḥer ṭā-tu ṭmu paif nui, he made sharp his pike.

crtā has also a causative signification, and is very commonly placed before verbs used in a passive sense.

 *crtā χnem-nef em paut netàru*, he is associated with the company of the gods.

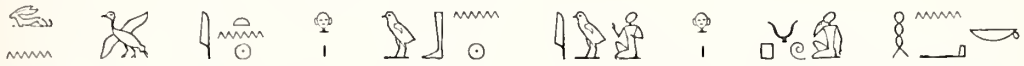
uu en ḥen-cf crtā uťa Chensu, his majesty ordered Chensu to be transported.

 *i pu en ān suten*, the royal scribe came.

These examples are very far from exhausting the catalogue of forms employed by the Egyptian language to express what we should call the

* Literally 'between him and between his elder brother,' as in Hebrew.

indicative mood of the verb, but the other forms which are found are merely variations of the same type, and will not present any difficulties to the student. The forms most distinctly characteristic of future time are those in which the preposition *er* comes between an auxiliary and the verb. The presence of the auxiliary *āḥā* is an indication of past time. The preposition *ḥer* between the auxiliary and the verb most frequently implies past time; but this is not necessarily the case if the clause in which it occurs is the apodosis of a sentence temporally conditioned; *e.g.*,

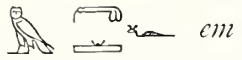


un pa âten ḥer uben âu-â ḥer âpu henā - k

When the sun's disk comes forth I shall have an explanation with thee

em baḥ - f

before him.

The words  *em baḥ-ef*, in his presence, as well as the context which follows, are a proof that we must translate 'I shall have an explanation,' not 'I shall have had;' but this usage of a form ordinarily employed to express past time is not peculiar to Egyptian. The Greek aorist and even the perfect (as in Latin) is used in the same manner, and speaks of that which is intended as if it had really happened.

The temporal relation between the protosis and apodosis of the sentence just quoted is expressed by the mere juxta-position of the two clauses, the first of which begins with *un*. This auxiliary is very commonly used in speaking of action going on concurrently with other action. For instance, in the inscription of Aahmes the son of Abna—

un χer - â ḥer śes âti ā. u. s.* ḥer reṭ - ti - â emχet

But (whilst) I was following the king on my feet during

* *ānχ, uṭa, senb*, 'life, safety, health,' words constantly added after the mention of the king.

sutut - ef ḥer urit - ef áu ḥemse - tu ḥer ṭemá
his journeys *on* *his chariot,* *one* *sat down* *before* *the town**

en Hat - uārt
of *Avaris.*

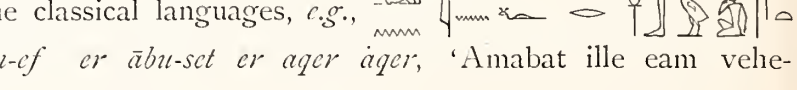
un χer-á ḥer qentu ḥer reṭ - ti - á em baḥ ḥen - ef āḥā - ná
(*And as*) *I was* *fighting* *on* *my feet* *before* *his majesty* *I was*

tehen - kuá er χá em Mennefer
promoted *to* *the* '*crown* *of Memphis.*'†

un án tu ḥer ḥemse - tu ḥer Śarhena em renpit V
(*When*) *we* *laid siege* *to* *Sharuhen* *in* *the 5th year*

un án ḥen - ef ḥer ḥak - es āḥā en án - ná ḥaketu III ám
(*and when*) *his majesty* *took it* *I carried off* *three captives* *there,*

set ḥemet II ṭet I.
two women (*and*) *one hand.*

It would be easy to multiply parallel instances from the same inscription and from other long texts. The clause beginning with *un* as an auxiliary is not necessarily followed by another clause mentioning a second action performed during the time of the first; but in either case it may be rendered by the imperfect tense of the classical languages, *e.g.*,  *un án-ef er ābu-set er aqer áqer*, 'Amabat ille eam vehementissime.'

* That is, 'we laid siege to the town.' † Name of a ship.

Our pluperfect, expressing action past in a time itself past, is rendered in Egyptian by a combined use of the demonstrative pronoun *pu* with the auxiliary verb *ári*, 'do,' after the principal verbal notion of the clause, *e.g.*,

sper pu ári-nef er paif pa áu - f ḥer - χaṭbu

(When) he had come to his house he slew

taif ḥemet áu - f ḥer χaā set (?) āuu

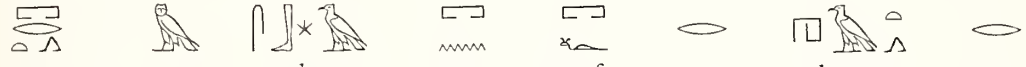
his wife (and) he threw her to the dogs.

śem - tu pu ári en seχti pen er Suten - se - nen er

(When) the field labourer had come to Sutensenen to

sper en mer pa Meruiṭnes ḳem - nef su ḥer

appeal to major domo Meruiṭnes, he found him in

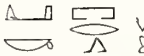
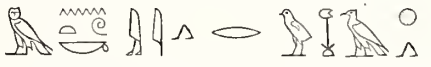


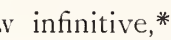
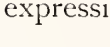
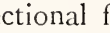
pertu em sba en pa-f er ha-tu er

the act of going out from the door of his house to get into

qaqau - f

his boat.

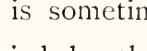
There are no special forms for expressing the imperative, optative, or subjunctive moods. The same forms which express the indicative may by their position in a text acquire a different sense. Thus  *ṭā-k per-à*, 'grant that I may come forth,'  *em-entuk i cr uχaχ-ef*, 'do thou thyself go to search for it,' or 'thou must thyself go.'

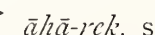
The crude form of the verb appears sometimes to be used interjectionally, like the Hebrew infinitive,* expressive of absolute command, as  *petrà*, behold! Other interjectional forms, such as *à*, *mā*, *māi*,  *ämmā*, are prefixed to verbs used in an imperative sense. The three last have themselves as verbs the sense of "come." The interjectional form of the verb is sometimes followed by the pronominal suffix of the second person, accompanied by the preposition *er*, to; as *mā-rek*, come!  *āḥā-rek*, stop! This reminds us of the Hebrew הָלַךְ, which is used in much the same way.

The prohibitive *em* is frequently placed before the crude and, therefore, impersonal form of the verb, as in *em ḥā*, as in Italian, 'non far resistenza.'

In an infinitive sense the crude form of the verb is generally preceded by one of the prepositions *er*, *ḥer*, or *em*. The usual sense, however, of the verb preceded by *em* is participial, or gerundive.

There is no special form for the passive signification, though the addition of *tu*† to the verb is very frequently, though by no means always, coincident with a passive sense, and it is certainly from this ancient form that the Coptic has derived the passive participial termination ⲟⲩⲧ.

The ending *i* has often a passive participial sense, as in the common expression  *meri en àtfe-f*, 'beloved of his father.'

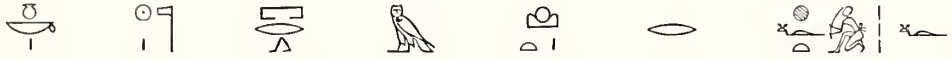
A causative sense is given to a verb by prefixing the letter to it, as  *se-ānχ*, "making to live." This letter *s* has become hardened to a *t* in Coptic derivatives.

* Gesenius, *Lehrgebäude*, § 209. Ewald, *Ausführlicher Lehrbuch*, § 328.

† The original form of this is *tà*, which never became obsolete. The vowel *à* was weakened into *u*, according to a well known law. The change from *tu* to *ut* in the development of language cannot appear strange to those who know the origin of English and Germanic participial endings in *ed* and *t*.

It must not be forgotten that the whole theory of the verbs, like other portions of the Egyptian Grammar, is susceptible of considerable modification through the discovery of fresh evidence.

The order of the words in an Egyptian sentence is constant. When the verb is expressed it precedes its subject. The verb "to be" is very commonly omitted, and it is not needed when the independent pronouns *nuk*, *entuk*, &c., occur. Their place is consequently at the beginning of a sentence which consists of two terms, the copula to which is understood. Thus—



nuk Rā per em χut er χeftu - f

I (am) the Sun-god coming forth from the horizon against his foes.

A word following one of these personal pronouns is not to be considered as its verb, but as a noun or part of a noun-term. If, for instance, were omitted in the sentence just quoted the sense would be "I (am) he who cometh forth from the horizon," &c., not "I come forth from the horizon."

A noun at the beginning of a sentence implies the ellipsis of the verb "to be," either as the so-called "verbum substantivum" or as an auxiliary to another verb.

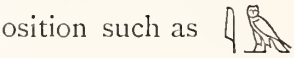
If both the nearer and the remoter objects of a verb are nouns the former is placed after the subject and the latter comes last.

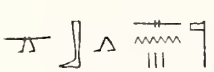
ertā - nef ta en heqer mā en åb

he hath given bread to the hungry, water to the thirsty,

ḥebsiu en ḥauu

clothes to the naked.

This order remains the same whether the subject be a noun or a pronominal suffix; but the object of the verb, whether in an objective or in a receptive relation, may also be represented by a suffix. Three suffixes are therefore possible* in a sentence when the verb has both a nearer and a remote object, and the question is where light syllables of the nature of suffixes can be placed without creating confusion. When a suffix representing the remoter object is attached to a strong preposition such as  , &c., the support is a sufficient one, and the entire group is placed last. But the support of the prepositions *en*, *er*, and even *ȧr* is insufficient, and they require to be placed as near as possible to the verb. If there be only one it comes next to the verb; if there be more than one they hang upon each other in the following order: 1 subject, 2 nearer object, 3 remoter object, except when the suffix of the second person plural is the subject of the verb. In this case it is placed last of the three. In the following examples the complement of an intransitive verb is treated in the same way as the remoter object of a transitive verb†—

 *māṣ-sen netar*, vincit eos deus.

maa su Rā, videt eum Sol deus.

maa-f su, videt ille eum.

nehem-ten uȧ, defendite vos me.

ḥem-ef-es, *ḳem-nef-es*, captavit ille eam, invenit ille eam.

* More than three suffixes may of course occur in a sentence. I am here speaking only of those representing the subject and the two objects.

† The order of the words cannot always be shown in English as well as in a Latin version of these examples.

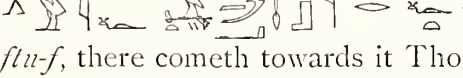
iu-nà-nek, venio ego ad te.

iu-nà netàru, veniunt ad me dii.

ḥā-ànef netàru em χesefu, applaudunt ei dii ad occursum ejus.

ḥāā-àr-ef netàru em χesefu Àsàri, applaudunt ei dii ad occursum Osiridis.

āḥā àr-ef χabesu, adstant ei Decani.

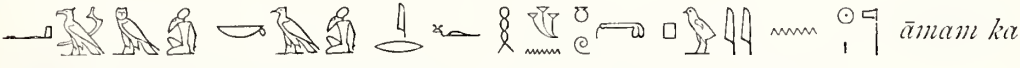
 *iu-àr-ef Ṭahuti semā-χeru Àsàri er χeftu-f*, there cometh towards it Thoth, justifying Osiris against his foes.

θes-kuà àr-ef, I raise myself upon it.

ānχ-kuà àr-ef, (that) I may live upon it.

ābà-à-àr-ef-ten, dirigite me ad illud.

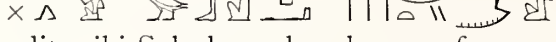
maa-uà-àr-ef-ten netàru, spectate me in illo, vos, dii.

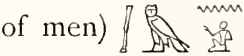
 *āmam ka àr-ef ḥennu pui en Rā*, devoratur enim in illo membrum Dei Solis.*

* A careful study of the nine examples, of which this is the last cited (they are taken from the Ritual, cxxxvi, 9; cxliv, 16; cxxx, 21; xviii, 37; xxvi, 4; lxxxii, 2; xcix, 28; xcvii, 2; xciii, 3), is sufficient to clear up the true meaning of *àr-ef*. It is merely the augmented form of the preposition followed by a suffix. In this last example the antecedent referred to is "the feast of demons." In the example before this the antecedent is *śet*, 'an alley,' here probably the Milky Way. The word is masculine (see c. xcviii, 1 and 5, where the same idea is developed). At c. xcix, 28, the antecedent referred to is *ta*, the earth, cf. c. lxxii, 1, 2. At c. lxxxii, 2, the abominable thing which the deceased will not eat is meant.

ertā-nà Rā tet-ui-f,* præstitit mihi Sol deus manus ejus.

ertā-nà mā àm-t, detur mihi aqua quæ est in te.

 *seśe-nà Seb erpā netàru ārti-a,* expandit mihi Seb deus, dux deorum, fauces meos.

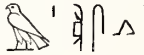
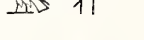
(The words of men)  *nem-nà-set en netàru,* I repeat them to the gods.

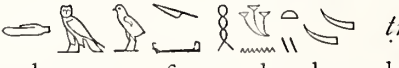
ṭetu-set-nà na nāu, dixerunt ea mihi scribæ.

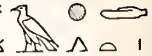
The subject connected with the verb by means of *àn* is sometimes placed at a considerable distance from the verb, and at the end of a sentence.

 and are sometimes treated as strong prepositions.

The place of adverbs, conjunctions, and prepositions necessarily depends upon that of the words to which they have reference.

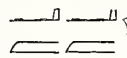
The names of gods, particularly in the earlier inscriptions, are often made to precede words which would actually come before them. "The successors of Horus" are, for instance, called  *Hor śesu,* instead of  *śesu Hor.*

There is no inversion of *χaχ ṭet,* 'swift-handed,' in such expressions as  *ṭmu ḥenti,* 'sharp-horned,' for the first word plays the part of an adverb, and qualifies the following word as if it were an adjective.

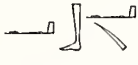
* The phonetic value of is *ṭet* (cf. *Todt.* cxlv, 57, with  cxlvi, *h*). Like the later Coptic ⲦⲞⲦ it signifies 'hand,' not 'arm.' One opens the of the god (*Todt.* cliii, 8), persons carry rods or vases in their &c.

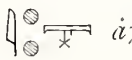
FORMS.

Egyptian words independently of the suffixes attached to them rarely exceed three syllables. They may consist entirely of vowels.

The distinctions between root, stem, and complete word it has been said hardly exists in ancient Egyptian. The complete word is in most cases the ultimate fact attainable. This is not, however, always the case. There are manifest links of relationship between the particles *em*, *ȧm*, *mȧ*, and *mā;* between *ťefet*, a storehouse, and *ťefau*, provisions, and between the verbs *ȧm*, *ām*, *āmam*, all signifying 'eat,' and  *āmām*, 'devourer.' Some of these cognate forms are simpler than others. The less simple forms differ from these either by the lengthening of the written vowels or by the reduplication of syllables. Many words of the Egyptian vocabulary are reduplicated forms. The reduplication consists in the repetition of the entire primitive form, if this is monosyllabic, or in the addition of a syllable containing one of the principal letters of the primitive form. If the primitive form is dissyllabic the reduplication of it admits of only one additional syllable, which may be a repetition of one of the original syllables, or it may be formed by the repetition of one of the consonants.

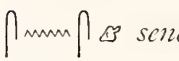
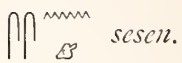
The following are specimens of the reduplication of monosyllabic forms, or of dissyllabics with one consonant :—

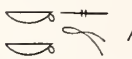
āb, *ābāb*,  *ābā*.

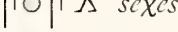
ȧχ, *ȧχȧχ*,  *ȧχcχ*.

ben, *benben,* *benen.*

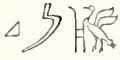
rem, *remrem,* *rerem,* *rerem,* *remem.*

sen, *sensen,*  *senes,*  *sesen.*

kes, *keskes,*  *kekes.*

seχ, *seχseχ,*  *seχes.*

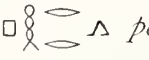
ām, *āma,* *āmamu.*

qem,  *qema,* *qemamu.*

sem, *sema,* *semamu.*

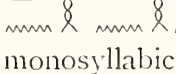
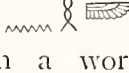
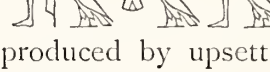
Dissyllabic forms with three consonants are reduplicated as in the following examples :—

betek, *beteḳtek.*

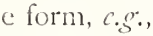
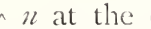
peḥer,  *peḥerer.*

meset', *meset'et'.*

stenem, *stenstenem,* *stenemem.*

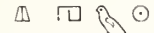
Reduplicated forms do not exceed three syllables. The simple form of  is  *ṭenḥ*, which, like the cognate Coptic ⲧⲉⲛϩ, is monosyllabic. Such a word as  *bàakabaqa*, imitative of the noise or confusion produced by upsetting, is no example of reduplication in the true sense of the word, but of that tendency in language which produces such forms as 'topsy-turvy,' 'higgledy-piggledy.'

Most of the words ending with the letter *t* are feminine, but some masculine words have this termination, *e.g.*, *ṭet*, a hand, *tut*, an image, *χeft*, face, *χeft*, an enemy, *test*, a hilly region, *śet*, an alley. Even in masculine nouns the is sometimes an addition to a simpler cognate form, *e.g.*, *ḥàpet*, compared with *ḥàp*.

The letter *u* at the end of a word has a strong tendency to reduplication before the letter *u*; *e.g.*, *bennu*, a phœnix,  *ren*, a name, plural *rennu*, *er-men*, an arm,  *er-mennu*, reach.

The prosthetic use of *a* is not confined to words beginning with two consonants. It is sometimes found even at the beginning of words before the vowel *ā*. This is also the case with the vowel *a*. *n* is also sometimes used prosthetically, and sometimes it is interpolated between the letters of a word.

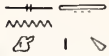
Compound words are not frequent, but they occur in sufficient numbers to show that the genius of the Egyptian language is not as repugnant to composition as that, for instance, of the Semitic languages. But the composition which is found in Egyptian words is of a very elementary character, as in the following examples:—

 *χer-hru*, the daily round, from *χert*, and *hru*.

 àmi-ren-ef, a list, literally "that on which his name is."

* This group being masculine (cf. Todt. xcix, lines 1 and 2), cannot possibly be the phonetic variant of the feminine , the true reading of which is *set*.

Words like *t'an-re*, deny, *tem-re*, be silent, *ṭmu-re*, utter sharply, *ḳem-re*, find speech.

Similarly formed are  *sen-ta*, adoration, literally 'breathing the ground,' and *sam-ta*, burial.

Many names of plants appear to be compound words.

CONCLUDING OBSERVATIONS.

It would be absurd to suppose that the Egyptian language was at any time of its existence exempt from the operations of those physiological laws, now so familiar to students of comparative philology, through which in the course of ages the entire aspect of a language is gradually and insensibly altered and destroyed. The Egyptian language was not more stationary than any other living tongue. It is true that the language of the inscriptions of the Roman period is, in spite of its corrupt and barbarous style of orthography, identical in vocabulary and grammar with that of the earliest periods: but at the Roman period the Egyptian was a dead language, like the Latin of modern inscriptions, and it had been so for many centuries. There is evidence which proves that even as early as the time of Seti I, in the XIXth Dynasty, phonetic decay had profoundly modified the language.* The progress of this decay is concealed from us, as it always is in such cases, by the absence of a series of documents representing the living speech as contrasted with erudite composition. Ancient orthography is adhered to, as modern English and French writing testify, for centuries after it has ceased to represent the true pronunciation; and even the old language itself, however extinct it may otherwise be, continues to be used in writing until the new one which has been gradually generated from it has become conscious of its strength. Latin had long been dead before documents were written in Italian, French, and Spanish; and we may be quite sure that the old classical Egyptian utterly perished as a living language long before documents were drawn up in Demotic. The later Egyptian inscriptions, those of the Ptolemaic and Roman periods, are, therefore, of very inferior authority to those of the older times. Their authority reposes in great

* I have given some instances of this in an article published in the *Zeitschrift für Aegyptische Sprache*, 1874, "*on the so-called 'enigmatical writing.'*"

measure on a living learned tradition, and is so far of immense value; but there are undoubtedly cases in which the absence of living tradition has been supplied by speculation or unauthorised inventions. The rage for novelties which prevailed among the writers of the later inscriptions seriously detracts from the credit which might otherwise be granted to their evidence.

Even for documents of the best periods a certain amount of criticism is indispensable. The concurrent evidence drawn from public inscriptions is an authority not to be set aside: but accidental errors are occasionally found on the finest monuments. The error of one monument may be checked by the authority of other monuments. Manuscripts in the cursive or, as it is commonly called, hieratic character, have two important advantages over monumental inscriptions. Letters are written in their exact order without the regard which the lapidary style so often pays to notions of artistic symmetry; and evidence as to vowels, which are commonly omitted in the severe style of the inscriptions, is often supplied by the manuscripts.

On the other hand, the funereal papyri, which were not expected to be seen by any mortal eye after they were deposited in tombs, are often most carelessly written and full of the most evident blunders. The collation of many MSS. is indispensable for the right understanding of these texts. It is quite certain that they were often written by persons who did not understand them. But many of the manuscripts which we possess are full of blunders which have a different origin from that of incorrect copying. The most rapid means of multiplying manuscripts is dictation. A careless or unintelligent listener will produce much more incredible nonsense from dictation than the idlest and most ignorant copyist would be capable of. We must beware of erecting the blunders of ignorant and idle scribes into a system which could not fail to prove ruinous in the end to any scientific inquiry which allowed itself to be mastered by it.

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